

Central Hills Retreat May Open June, 1979

Plans for development of Central Hills Baptist Retreat near Kosciusko are beginning to take shape again after a delay initiated last year as officials watched a budget shortage during the year to see what effect it would have on the overall program of Mississippi Baptists.

Finances picked up, however, and on May 5 the Mississippi Baptist Convention Board gave the Central Hills committee the go ahead for re-establishing development procedures.

The monetary figure established by the Convention Board for initial development was \$850,000, and alterations of original plans got under way to conform to that amount.

Pretty well established at this time, according to W. Levon Moore, chairman of the committee, is a complex of permanent tents built on platforms to accommodate from 125 to 140 boys. There will be two bath houses and a camp center building that will

house administration offices, the kitchen, and the dining area for about 125.

There will be a recreation area including a swimming pool and an amphitheater, Moore said. There will be as many all-weather cabins as finances will permit, he added. The initial phase of construction will include paving, curbing, and gutting of the roads adjacent to the camp center building and water and sewer installations.

"It is anticipated that the camp will be open by June 1, 1979," Moore pointed out. "The engineers and architects and the committee members are working hard in preparation of modified plans. Some redesigning has been necessary because of the delay," he added.

Moore said that work will begin shortly on clearing the areas for the recreation areas and the lagoon and that contracts for utility installations should be awarded in late fall.

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Allen: BMT At "Critical Time"

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HMB Reports Only Nine MSC Financial Backers

After more than a year in existence, the Mission Service Corps has gathered only 112 volunteers for home mission service and only 9 churches or individuals who are willing to financially sponsor an HMB volunteer.

This was revealed during the summer meeting of the Southern Baptist

Home Mission Board in Atlanta. During that meeting Southern Baptist Convention President Jimmy Allen told HMB directors and staff that Bold Mission Thrust is at a critical time.

Bold Mission Thrust is the denomination's plan to reach the world for Christ and the Mission Service Corps is an adjunct of BMT and is a vehicle for the fielding of 5,000 volunteers for one to two years of mission service through the home and foreign mission boards.

BMT received heavy emphasis during the meeting as directors reaffirmed their commitment to it and to the MSC, and they established a new staff division to deal with planning for the future.

Board Executive Director-Treasurer William G. Tanner told directors strategy has been developed to "win America to Christ, and now we will begin to align and measure our

organization according to the plan. I think God is going to hold us accountable for the stewardship of our vision... not just the stewardship of our time and money. If our vision fails, the rest of it is down the tube."

Allen paralleled the current status of Bold Mission Thrust with two Biblical examples. He said the Children of Israel were at a critical time when Moses stood at the burning bush. Their future depended on how he reacted, Allen said.

The second example was "right after Jesus ascended into Heaven. Would the disciples give up their dream and go back to the fishing nets, or would they return to the sullen, hostile city and wait for power?" Allen said.

"Bold Mission Thrust is at that critical moment," he emphasized. "Last year was the tooling up time... and there was lots of foot dragging and

muttering in the halls. The process was difficult but we got through."

"We're now at the critical moment of whether we will take Bold Mission Thrust and go — the decision making time," he continued. "The tooling up time is over. If we go back to the fields to tend the flock or back to the fishing nets, Bold Mission Thrust will go the way so many other programs of the SBC have gone," Allen said.

He said wryly that denominational leaders often have the ability to select the "proper terms to make failure sound like success."

Directors approved a recommendation which reaffirmed the board's commitment to Mission Service Corps, the SBC plan to recruit and assign 5,000 volunteers to serve alongside the career missionaries at home and abroad.

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Proposition 13 Opens Doors For Churches To Minister

RIDGECREST, N. C. (BP) — Southern Baptists have new avenues of missions open to them as a result of the adoption of the property tax reduction known as proposition 13 in California, participants in a Bible Preaching Conference were told here.

John Havlik, director of the department of evangelism development at the Southern Baptist Home Mission Board, said churches in California and across the nation have excellent opportunities, as the tax reduction spreads, to step in where services are being terminated by state government because of revenue losses.

Havlik told the participants in the conference at Ridgecrest Baptist Conference Center that Southern Baptists have long complained about the many charitable functions taken over by the state. "Just think about the opportunities now available for California churches," said Havlik.

For example, he said, churches may offer remedial reading programs and instruction in other areas no longer available since many summer school programs have been cancelled.

Instead of one or two weeks duration, Vacation Bible Schools may expand into a summer-long program, he

said, noting that the unoccupied church space just sits there — waiting for use on a daily basis.

"Even the most atheistic of mothers will send her children to church just to get them out from under foot," he said. "What an opportunity for witnessing! The great thing about this opportunity, which God has made available, is that all the potential programs can be coordinated with an evangelistic effort."

A number of food providing programs are also being shelved in California, he continued. "Every mid-size Southern Baptist church could afford to provide a meals-on-wheels-type program without having to sacrifice anything more than a few panes of glass in their \$55,000 chandeliers."

Havlik told the seminar participants that they are fortunate to be working in this period of revival and awakening to the love and authority of Jesus Christ.

"Why did God begin this revival during the 1970s — for the same reason that he has always been behind such a movement," he said. "God always works where men are most desperate. It's a new day for Southern Baptist churches. Look around you, even the most sophisticated of churches have

the picking-and-grinning guitar players as part of their services."

He said the 1960s was the age of the new morality. "I think the 1970s will be recalled as the age of the spirit — the time that people turn again to the divine wisdom of Jesus Christ."

Youth Week

Paula Damon, Gulfshore summer staffer from Long Beach; Lyn St. Peters, of Broadmoor Baptist Church in Memphis; and Cecelia Sellers, of White Oak Baptist Church in White Oak, are watching what? See page 2.



One Common Thread In 45 Job Descriptions: Share Christ

By Betty Smith

Job description: leading music, preaching, counseling troubled teenagers, visiting the elderly in nursing homes, sharing the plan of salvation with prisoners, working in dozens of Backyard Bible Clubs, Vacation Bible Schools, youth camps, children's camp.

To fill the job are 45 BSU summer missionaries from college campuses in Mississippi, serving for ten weeks throughout the United States.

Not written in the job description are the feelings of these young people: frustrations, joy, homesickness, aches and pains from long hard hours on the job, growth, a new vision, laughter, tears, new friendships, an enlarged view of missions and the needs of our country.

Steve Chisolm, a student at Jones Junior College, works as assistant to the chaplain at Walker Correctional Institution in Rock Springs, Georgia.

Steve writes: "I witness to inmates every day and usually haven't seen results until Vespers or chapel services. An inmate came in one day with family problems. I talked with him about an hour and a half that day and several hours more throughout the week. He was really looking for some peace, but couldn't reach out and take hold of the Master's hand."

"I only saw him once the next week before our Vespers service, so I was afraid he had decided to 'postpone' the Lord for awhile. The group for Vespers that night were singers and

preachers, and the Spirit was moving through them. That night I saw the inmate finally turn to the Lord, and I think I was as happy as he was."

Tanya Waters, Ole Miss, is a member of a three-member revival team in New England. She reports from Massachusetts: "We were in a Slavic Evangelical Church one weekend for revival. We worked with people who spoke only Polish and Russian. We worried about the language and customs barriers, but, praise God, He worked it all out. We learned a lot about Polish people and even learned to communicate a little. In the service on Saturday night, two people were saved, a Russian lady and her son. They had been in America since February."

Church "Dungeon"

Debbie Hindsman, Mississippi College, serves in inner-city New York. She writes: "The summer missionaries assigned to this church have been transforming a dungeon (basement) of this old church building — built in 1869. Gallons of paint have been used to cover the black walls. Snow shovels were required to sweep out all the dirt on the floor."

"A problem began when the kids on the street began to come down to the basement every afternoon after school — always wanting to paint. Paint in hair, on face, clothes and shoes — it all happened. But white paint was also on the wall assigned to the little guys. They were happy, and it made us feel that perhaps we can reach them."

Barry Swartz, Itawamba Junior College, is doing general mission work in the Northern Plains Convention. He writes from North Dakota: "I was involved with three Backyard Bible Clubs and taught in the Youth Department in VBS. I was in contact with about 50 kids through BBC. Our youth department put together a drama for Family Night. I have found kids who never heard much about Jesus."

Detention

Michele Morgan, University of Southern Mississippi, is serving at the Juvenile Detention Center in Jackson, MS. She says: "Today I was able to share with one of the girls in the Center about an answer to all her confusion. We talked about prayer and how it can be answered. I gave her a New Testament and guided her through some key scriptures."

"She told me she had prayed the night before and asked God to give her

an answer to her placement problem. She wants to go home but can't right now and she isn't sure which alternative to take because several have been offered to her. She has the whole weekend to read, think, and pray. I am going to pray with her Monday. She's close to discovering the answer."

Linda Moore, Gulf Coast Junior College, and Barbara Smith, Mississippi College, were assigned to the Baptist Children's Village in Jackson and at Independence, MS. Linda writes: "After I had been here awhile, I began to

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Gulfshore Senior Adult Retreat Accepting Reservations

Chester Swor and Perry F. Webb, Jr., head the faculty of a Senior Adult Retreat scheduled for Gulfshore Baptist Assembly, August 14-18.

Because of several large block reservations which have been cancelled within the past week this retreat which has reported a "sell out" for several months now has space for around 100 additional persons.

Chester Swor, speaker, author, counselor for youth throughout the Southern Baptist Convention will be speaking at each of the evening services. Perry Webb is pastor of First Baptist Church, Baton Rouge, Louisiana. He will be conducting a Bible study during each of the morning sessions.

The program will feature conferences dealing with the life needs of senior adults and will be climaxed with the presentation of the new senior adult musical, *Count On Us*. This will be presented by senior adults of First Baptist Church, Pascagoula, under the direction of Marc Beaver, minister of music.

Conference leaders include Horace Kerr, supervisor of the senior adult section of the family life department of the Sunday School Board and Ann Alexander of the same department.

Others are W. L. Howse III, director of Hurt Gerontology Center, Culpeper, Virginia; Trish Mitchell, registered nurse and former church staff director of social ministries from St. Petersburg, Fla.; and Bill Osborne, professor at William Carey College.

Bob Sessions of the Church Recrea-

tion Department of the Baptist Sunday School Board will double as conference leader and fellowship director for the retreat.

A reservation fee of \$5.00 is required. The program begins with the evening meal on Monday, August 14 and concludes with the musical at 10:00 on Friday. Afternoons are free for sight-seeing or leisure activities.

For reservations, write Frank Simmons, manager, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571.

Meridian Youth Opens Program

A 15-year-old pianist from Meridian, Manley Blackwell, will play a 15-minute prelude that kicks off the 1978 Mississippi Baptist Youth Night, August 11.

The event, taking place at 6:30 at Jackson's Mississippi Coliseum, will then offer a short concert by Bridge, a music and vocal group presenting contemporary Christian music.

After Bridge will be Grant Teaff giving his personal Christian testimony. Teaff is head football coach at Baylor University at Waco, Tex.

Then soloist Cynthia Clawson and Bridge will lead in congregational singing and Richard Jackson, the fea-

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Mississippi Couple Appointed By FMB

RICHMOND, Va. — Mr. and Mrs. John L. Perkins were among 19 people named new missionaries by the Foreign Mission Board July 25 in the board's Baker James Cauthen Chapel.

The Perkins will serve in France, where he will be a general evangelist. Currently he is pastor of First Baptist Church of Eudora, Hernando, Miss., where he has been for the past two years.

Perkins was born in Montgomery, Ala., and also lived in Elmore County, Ala., and Gonzalez and Cantonment, Fla., while growing up. Mrs. Perkins, the former Sarah Grant, was born in McComb, Miss., but grew up in Burgin and Louisville, Ky., and Drew and Jackson, Miss.

Both were graduated from Mississippi College, Clinton, he with a bachelor of music degree; and she with a bachelor of science in education degree. At Southern Seminary, Louisville, Ky., he received a master of divinity degree and she received a master of religious education degree. He also attended Pensacola (Fla.) Junior College.

Perkins has served as part-time minister of music and youth at churches in Louisville, Ky., and in Jackson and Byram, Miss. He was pastor of Buena Vista Baptist Church, Lancaster, Ky.

Mrs. Perkins spent one summer on the staff at Ridgecrest (N.C.) Baptist Assembly (now Conference Center), and one summer as a student missionary under the Home Mission Board in Anchorage, Alaska.

She was a teacher and later assistant director of the child care center at



John and Sarah Perkins

Church Goes To Devil Or Maybe, Vice Versa

ERWIN, N. C. (RNS) — When Floyd S. Turlington, pastor of Porter's Chapel Church here, marched before his church on a Sunday morning dressed as the devil in an experiment in reverse psychology, the results were not exactly what he expected.

In fact, he almost landed in jail. There is a North Carolina law (aimed at the Ku Klux Klan and similar organizations) which makes it unlawful for persons over 16 to wear masks in public.

People who passed the small church saw a red-suited creature with a

forked tail marching up and down the church prior to its scheduled service, carrying a pitchfork in his hand and a sign in the other urging people not to attend services.

Most passersby regarded the matter as a joke. Others did not and some were frightened, leading to calls that brought Harnett County sheriff's deputies to the scene.

After the minister explained what he was trying to do, the deputies considered arresting him, for violating the state's anti-mask law. They didn't, they said, because he was a pastor on church property.

Baptist Pastor Walks Away From Kidnappers

By Bill Keith and Lynn Clayton

SHREVEPORT, La. (BP) — Two teenage boys, who kidnapped Shreveport pastor James W. Taylor at gun point, threatened his life, demanded his money and car — and asked for his prayers.

The bizarre incident concluded more quickly than usual, when the 65-year-old pastor walked away from the

two escapees from a Logansport, La., home for boys, saying, "I was tired of fooling with them."

Taylor's dilemma began when two "large, gangly teenagers asked him for a ride as he left Highland Baptist Church, where he has served as pastor for 22 years, to make hospital visits.

"I had gone less than a block," Taylor said, "when one of them said 'We're going to Mexico.' I said he must

be kidding, but I looked around and he had a large caliber pistol pointing at me."

When the boys asked for Taylor's money, he pulled out his wallet and gave them some of what he had. "They didn't even check to see if there was anymore money and didn't take my wallet or credit cards," Taylor said.

Taylor, who will retire in October, soon began to talk to the boys about the Lord, and asked them to reconsider what they were doing. "I tried to reason with them on the way to Texas. They told me their folks didn't love them and that they had been kicked around all their lives. They said they weren't going back to the home in Logansport. They said they would shoot anyone who tried to stop them. I said, 'You couldn't mean that.' I told them their parents might not love them, but God sure did."

"I'm not afraid of you," Taylor finally told them. "I'm going to take you to the Texas line but that's as far as I am going. You can shoot me if you want to, but I'm getting out of the car."

"Then one of the boys — one without the gun — said he was religious and read the Bible every night," Taylor said. It was then he recognized a dimly familiar boy who had come to Highland Baptist "a long, long time ago," with his sister on the church bus.

Later Taylor told the boys he was going to stop the car and walk away, but he wasn't going any further than Waskom, a small town on the Texas-Louisiana border about 15 miles west of Shreveport.

"I told them they could shoot me or do anything else they wanted, but I was getting out," Taylor said. When he came to a rest area, he pulled the car off and started getting out.

"I started walking away," Taylor said. "They asked me if I would do something for them. They asked me if I would pray for them. I said I certainly had nothing against them and would pray for them, but if they were sincere they would bow their heads and close their eyes. I prayed for them. I really did. I asked God to show them that he loved them and that they would know his salvation."

"After the prayer, the boy with the gun asked me how I was going to get back to Shreveport," Taylor said. "The very fact that they had compassion showed that they weren't all bad. One of them even wanted to know if I had enough money to get back to Shreveport." Taylor walked to a phone and called his church for someone to pick him up.

Taylor said that he was never afraid. "I guess I felt with Paul, 'For me to live is Christ, and to die is gain.'" (reference to Apostle Paul's statement in Philippians 1:21).

Later, Taylor, who has announced his retirement effective October 2, mused, "I've been preaching 42 years and never had my picture on the front page before. What a thing to have happen during my retirement year."

Bill Keith is city editor of the "Shreveport (La.) Journal" and Lynn Clayton is editor of the "Baptist Message," Alexandria, La.

Upcoming At Gulfshore

Following are upcoming Mississippi Baptist Convention program-related events at Gulfshore Baptist Assembly, plus a listing of groups holding reservations for other times. Unfilled dates at Gulfshore are available for church groups.

Sunday School Leadership Conferences: Aug 3-5, August 7-9, and August 10-12, Sunday School Department;

Senior Adult Retreat: August 14-18, Church Training;

Church Brotherhood Leadership Training Retreat: August 18-19, Brotherhood;

Church Staff Development Conference: August 21-23, Church Administration;

Music-Leadership-Adult: August 24-26, Church Music;

Young Adult Bible Conference: Sept. 1-3, Sunday School;

Louisiana State BSU, Istrouma Baptist Church, and FBC, Long Beach; Sept. 8-9;

Keesler AFB Protestant Chaplain's group retreat: Sept. 15-16;

USM BSU retreat: Sept. 22-23; Edgewater Baptist Church: Sept. 29-30; FBC, Jackson singles: Oct. 5-6.

Church World Service disaster relief group: Oct. 10-12; Keesler AFB Protestant Chaplain's group: Oct. 13-14; University Baptist Church, Hattiesburg, and Gulf Coast Association WMU Prayer Retreat: Oct. 20-21; Preschool Children's Leadership Retreat: Oct. 27-28.

Gulfshore manager Frank Simmons reported that both Christmas and New Year's weeks are as yet unscheduled. Plus, he said, there are several dates already scheduled which are not full and more groups may be accommodated.

For reservation information, write: Frank Simmons, Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571, or phone: 452-7261.

Indianapolis (RNS) — The Christian Church (Disciples of Christ) has 9.7 per cent fewer clergy than it had one decade ago. The denomination also dropped 21 per cent in membership, to 1,262,176, during the decade.

Newsbriefs In The World Of Religion



Bradford, England (RNS) — Britain's 500,000 committed Methodist communicants have been urged by their annual Conference here to participate in the Year Against Apartheid by boycotting all South African goods and by telling shopowners and supermarket managers why they are doing so.

Isfahan, Iran — Julian H. Shaw was ordained as pastor of First Church, Isfahan, Iran, recently. Shaw, an employee of Bell Helicopter, has been in Iran for five years and served as interim pastor of the congregation since its beginning in 1975. An Alabamian, he is the first American to be ordained to the ministry in Iran.

Bangalore, India — A groundbreaking ceremony was held for a new chapel to be added to the main building at Bangalore Baptist Hospital.

Moscow (RNS) — Authorities have given permission here for the registration of a new Baptist congregation in the Moscow area. The "Second" Baptist Church is to be constituted at Mitishi, a suburb. It will be a "daughter" congregation of Moscow's First Baptist Church. The new congregation of about 200 members has applied for a permit to build a 400-seat chapel.

Meridian Youth Opens Program

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tured speaker, will present a message on evangelism and commitment. Jackson is pastor of North Phoenix Baptist Church in Phoenix, Ariz. After the program, Clawson will give a 40 minute "afterglow" concert of music and message.

The Youth Night program is sponsored by the Mississippi Baptist Convention Board, coordinated by Larry Salter, consultant in youth work for the Board's Sunday School Department.

Atlanta (RNS) — World hunger is such a crucial issue in the world, according to the Presbyterian Church in the U.S. (Southern), that the denomination is gearing up to make it a "top priority concern" for a second decade.

"Untouchables" Defended By Catholics

BANGALORE (RNS) — A national convention of Christian leaders has described the Indian government's discrimination against "Harijan Christians" — the untouchables — as a grave social injustice and a perpetuation of oppression.

The convention was organized by the Catholic Bishops Conference of India, the Catholic Union of India and the National Christian Council of India (an agency representing Protestant Churches) and attended by more than 200 delegates including Christian members of Parliament, archbishops, bishops and Christian leaders of all denominations.

The term Harijan Christians refers to low-caste "untouchable" Hindus who have embraced Christianity. As low-caste Hindus, these people received several concessions from the Government of India — such as school and college scholarships, loans for houses, free land grants, and job quotas for government service.

Converts to Christianity, however, have found such concessions withdrawn — on the ground that Christianity recognizes no caste distinctions.

According to some estimates, nearly 7 million of India's 15 million Christians were originally low-caste Hindus; these 7 million have been excluded by a 1950 presidential order from "affirmative action" programs for the social and economic uplift of Harijans.

BSU Center At Delta State Is Well Underway

Construction is well underway on the new Baptist Student Center for Delta State University on the lot at 903 S. Court Street, Cleveland, owned by the Mississippi Baptist Convention Board.

General contractor for the building containing more than 8,000 square feet of floor space, is Roy Collins Construction Company of Cleveland. The building is being constructed at a cost of \$283,612. Funds for the construction of the center are being provided through the Cooperative Program Budget of the Mississippi Baptist Convention.

The exterior of the new center will be of brick construction, while the interior finish will be primarily of brick and pre-finished paneling. With the exception of kitchen, restroom, and storage facilities, the building will be carpeted throughout.

Facilities contained in the center will include a large lounge area where the university students may visit and relax. A 30 x 50 foot multipurpose room to be used for large group meetings, special programs, social activities and indoor recreation will seat at least 250 persons for programs.

Additional facilities include a library-conference room, small group meeting rooms, offices for the secret-

ary and for the director of the Baptist campus ministry, conference-rehearsal room for music groups sponsored by the Baptist Student Union, workrooms for poster making, mimeographing and preparation of publicity and other materials, a prayer room and storage space for equipment and materials.

To use in preparing refreshments for social activities and food for banquets and other functions a well-equipped kitchen is being provided in the center.

To enhance the building as well as provide an area for outside relaxation, an attractive brick patio will be constructed adjoining the building on the front lawn. A 24-car parking lot will be constructed at the rear of the building to accommodate automobiles of students and visitors. On special occasions the parking lot will also be used for outdoor recreation.

The contract calls for the center to be completed within 365 days. According to James A. Breland, director of the Baptist Campus Ministry at Delta State University, it is anticipated that the center will be ready for occupancy during the summer of 1979.

Jobs' Common Thread: Share Love Of Christ

(Continued from page 1)

wonder if I was having any effect on the kids. I was really praying that God would use me when one of the girls came and told me about a decision she had made.

"She had accepted Christ and wanted to tell me about it. She said that

when I first got here, she thought I was strange. When she started watching me, however, she began to see something that she did not have. I was always happy as far as she could see, and she wanted the joy that I had. Through this I found out that my actions speak louder than my words and that is how God is to use me."

Barbara reports: "When I came to Farrow Manor campus, I was told that one girl would be cold to me. But the first week I was here, she asked me to spend the night. We talked until one o'clock and she showed me some of her poetry and a play she had written for church."

Susan Underwood, University of Southern Miss., serving in Nevada, writes: "It's VBS time in McDermitt, Nevada. On Monday we sat patiently awaiting the arrival of quite an international group. We expected Indian, Caucasian, and Mexican children, but it's the Indian children who stick in our minds."

"During joint worship service, one girl ate her booklet. A boy turned over the table, while another girl jumped out the window. These were the children we were supposed to teach. So, surrounded by mud black hair, brown eyes, a lot of giggles, and all the Kool-aid you could want, we taught VBS for one week."

Steve Smith, Jones Junior College, works in Alaska. He reports: "One of the most meaningful experiences I have had in Alaska happened while I was serving as a counselor at Orter Road. We had one problem boy who was 14 years old and had a bad problem with drugs."

"After I had given a devotion one night in the cabin, he came to me in tears, wanting to know how he could restore his fellowship with God. John was a Christian but had prayed a long way from God. That night I prayed and he rededicated his life to the Lord."

As the ten weeks term of service comes to a close, the missionaries write: "I don't want to leave here." Another said, "I never dreamed there were so many people in America who had never heard the story of Jesus." One said, "I have dedicated my life to pioneer mission work. The need is so great here." Another said, "My life will never be the same."

The Gospel According To...

JEFFERSON CITY, Mo. (BP) — Missouri Baptist Convention Stewardship director Billy Hargrove was preaching in a small church recently when he decided to encourage audience participation.

He asked the congregation, "What did God say when He parted the darkness from the light and found dry land amidst the water?" The congregation hesitantly replied, "God said it was good."

Hargrove again asked, "What did God say when He made the plants to grow and the flowers to bloom and the trees to bear fruit?" More enthusiastically, the congregation replied, "God said it was good."

Again he asked, "What did God say when He made the birds and the fish and the animals and told them to multiply and fill up the waters and the earth?" Heartily came the answer, "God said it was good."

Then Hargrove asked, "What did God say after He made man and put him in the garden and gave him dominion over all living things?"

He expected to hear the congregation respond, "God said it was very good," but instead a whisper came from the back of the church which penetrated every ear. In a tone evidently meant for her neighbor only, a woman said, "That wasn't so good, let's take a rib and make a woman."

So much for audience participation.

Allen, BMT At Critical Time

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Noting a "pressing need for volunteers and those who will support the volunteers," directors urged Southern Baptists to respond to MSC's unique challenge. David Bunch, MSC coordinator for the board, told directors some 1,200 service opportunities have been identified in the nation, but that only 112 persons have volunteered for home missions service through MSC.

"Of those, 43 have been assigned, and 11 are being processed. The rest are waiting for funding," he said, adding that only nine churches or individuals have agreed to support volunteers.

Directors also approved creation of a research division in the planning section to "increase the quality and quantity of research conducted by and for the board." Staffing for the new division will be proposed to directors at the October meeting of the board.

Mississippians Appointed

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Southern Seminary and also taught in the Jefferson County adult education program in Louisville.

They have one child, John Luther Jr., born in 1975.

Perkins is the son of Mr. and Mrs. E. R. Perkins of Eclectic, Ala. Mrs. Perkins is the daughter of Dr. and Mrs. David Grant of Jackson. Grant is pastor of Broadmoor Baptist Church in Jackson.

Perkins will continue as pastor of First Baptist Church of Eudora until the couple leaves in the fall for orientation at Callaway Gardens in Georgia. Following orientation the Perkins will go to Tours, France, for language school.

Youth Week At Gulfshore



Robert Corley, 16, and Konrad Perkins, 17, of FBC, Pineville, La., try their luck with spinners on the Gulfshore jetty.

(Photos by Tim Nicholas)



This is what the girls on the front page are watching, a hotly contested game of volleyball on Gulfshore's beach.



Bible study leader Jackie Hamilton, pastor of Highland Church, Meridian, talks about where people tend to put the blame for sin and that "to help in our understanding of God's longsuffering, we should remember how short-suffering we are."



At a table game in the lounge are Angie Smith and James Dyer both of Southside Baptist Church in Meridian, and Pat, Eric and Amy Ross all of Woodlawn Baptist Church in Vicksburg.

A Complex Problem

RICHMOND (BP) — Southern Baptists bring a unique contribution to the problem of world hunger. They offer help as a witness to Christ.

"A comprehensive approach to missions speaks to man's total spiritual, intellectual, social and physical needs," says W. Eugene Grubbs, the Southern Baptist Foreign Mission Board's coordinator of hunger relief and disaster response.

Southern Baptists alone cannot bring an end to the "human misery associated with grinding poverty, hunger, malnutrition, and disease," Grubbs said. But they offer many different kinds of solutions, working through missionaries stationed in poverty-plagued areas overseas.

Agricultural missionaries are increasing food production with technology and tools available in the culture. "If only short-handled hoes are available, men must be taught to use those

hoes to prepare ground, to plant crops in rows, to weed the crops and to harvest efficiently," Grubbs said.

Preservation of food supplies is also vitally important. A silo project in West Africa, which keeps out rodents and insects, can increase usable food by 25 percent.

Teaching hygiene and providing clean water becomes a part of alleviating world hunger, as food goes toward building the individual and not to feeding parasites.

"The number of persons waiting to consume the inadequate food supply often forms a major part of the problem," Grubbs says. "So instruction concerning family planning must also be a part of the total health package."

Grubbs says dealing with these problems without considering political, economic and social structures is "simplistic."

"Often the food supply in part of one country may be more than adequate,

while people starve in another region of that same country," he says. "Marketing practices, political pressures, and social structures affect distribution."

Too, tradition and religion often resist potentially helpful ideas, techniques, and practices but Grubbs says "the complexity of these issues should not discourage those who care. Southern Baptists cannot do everything, but they can and are doing something. We should be doing much more."

As individuals Grubbs urges Southern Baptists to keep informed, to pray and to support Southern Baptist missionaries. "And ask questions about Southern Baptist responses to world needs," he says. "Observe World Hunger Day and become politically involved."

Grubbs also recommends that Southern Baptists pray for their missionaries and others directly involved in poverty-related problems. "Pray also that God will call missionaries to carry the message of God's love and demonstrate the fullness of life in all areas which God offers in Jesus Christ."

"Finally," he says "support the efforts of Southern Baptist missionaries through Cooperative Program giving, the Lottie Moon Christmas Offering and special gifts designated for world relief."

Adapted from the July issue of The Commission magazine.

With What Measure Ye Mete . . .

By John Alexander, Director Stewardship Department

Deep down, everyone wants to be loved and appreciated. It is a universal desire and need. A Christian ought to want to be in good standing with his Lord. Paul explains to the Corinthian church that God loves a cheerful giver. Because of this, giving should be a personal commitment, not carried out in sorrow or because of external pressure.

This kind of giving validates one's confession of allegiance to the gospel of Christ and brings glory to God. There is a giving flow because of the working of the grace of God in the heart of the believer who lives in the light of God's Unspeaking Gift.

There are always provisions to give, for God supplyeth seed to the sower and bread for food and he supplies and multiplies, increasing the fruits of the giver's righteousness. Others are helped and give thanks to God. What a beautiful picture of the saint living daily a full life overflowing graciously and blessing the lives of others. It is no wonder that such a person is the apple of God's eye!

The principle was expressed by Jesus in Luke 6:38, "Give, and it

shall be given unto you; good measure, pressed down, shaken together, running over, shall they (men) give into your bosom. For with what measure ye mete (measure) it shall be measured to you again."

Is it any wonder, then, that some Baptists feel that God doesn't love them? For with the same measure you measure your gift (large or small) that same measure will be used to give back to you! God does not measure our gifts by the dollars we give but rather by our ability to give.

This way the poor widow, in God's sight, can give as much or more than the prosperous business or professional man. It's going to surprise some wealthy folks who get to heaven and find widows living in mansions while they have only one-room dwellings on the backside of glory!

No gift that is sacrificially given is ever small in the sight of God. He wants to bless his people if only they would trust and obey him by selecting that large measure to mete their giving.

The reason some Baptists don't give is because they don't trust God; they don't really believe his word. They must make it all and

have it all and keep it all. So far as they are concerned, it's all up to them.

What God promises is beside the point. They become filled with greed, covetousness, and avarice. Materialism becomes their religion and gold becomes their god. They die as they lived, to go and face God whose word they have not heeded, whose love they have not acknowledged, and whose care they have ignored. No funeral oration can change that fact!

The majority of Baptist church members today stand right in the middle of that troublesome picture and their blank giving record proves it.

Is it altogether their fault? If their church and its leadership does not make an effort to teach, train, and commit them, how can the church escape major responsibility? There is no legitimate or acceptable reason for a church to fail to try to teach its members. It is not always easy but it is not impossible.

In the churches God needs leaders, like he needed Moses, to lead his people out of the servitude of materialism to the promised land of cheerful giving.

Deacon Ministry Growing Rapidly

NASHVILLE, Tenn. (BP) — More than 7,740 Southern Baptist churches, or 20 percent of the total number, have adopted the Baptist Sunday School Board's Deacon Family Ministry Plan as a means to improve the overall ministry to church families.

Charles Treadway, national consultant in deacon ministry at the Sunday School Board, said the plan is an effort, in which local churches divide congregations into equal groups and assign deacons for personal ministry.

The 1977 Uniform Church Letter was the first time churches have been asked to indicate whether or not they had a Deacon Family Ministry Plan. Of churches reporting use of the plan, nearly half in medium or large cities and in churches with 300 members assign deacons specific families for a personal ministry.

Treadway said churches using the plan experience a "strengthened fellowship and encouragement of members to minister to one another, plus a pastor, church staff and deacons who become a ministry team and are drawn into a more meaningful fellowship."

National deacon ministry conferences are scheduled regularly around the country and supportive materials are produced by the church administration department of the Sunday School Board.

Clarke Adds To Faculty



Mangrum Davis Ford Permenter

Clarke College has employed four new faculty members. Robert Mangrum will be teaching history and government this fall as well as serving as resident advisor in the men's dormitory. He holds BA degree from Hardin-Simmons University and M.A. and the Ph.D. degrees from North Texas State University.

Ronald L. Davis, a Ph.D. candidate in English at the University of Mississippi, began teaching in the English Department in the first summer session. He has the B.A. degree from Millsaps College and M.A. from the University of Mississippi.

Sue Sharpe Ford, a Newton resident with extensive teaching experience, will be instructor in mathematics and chemistry. Mrs. Ford holds the B.S. and the M.A.T. degrees with additional graduate work from Mississippi State University.

An addition to the music faculty will be Calvin Permenter, a native of Meridian. A concert pianist, he will be teaching private and class piano and theory. He holds the Bachelor of Music degree from Cincinnati College-Conservatory of Music, University of Cincinnati, and the Master's degree from Drake University. While at Drake he taught as a graduate assistant.

August WMU Camps Will Train Leaders

Identical sessions of Woman's Missionary Union Camp, planned to train all church WMU officers and leaders in the responsibilities of their offices and to share plans for 1978-79 with them, are scheduled at Camp Garaywa and four other areas of the state in August.

Conferences will be offered for new WMU directors, experienced WMU directors, new Baptist Women presidents, experienced Baptist Women presidents, Baptist Women mission study chairmen, mission support chairmen and prayer group leaders, mission study group leaders, mission action chairmen and group leaders, BYW presidents and secretaries, Acteens directors, new Acteens leaders, experienced Acteens leaders, GA and

Mission Friends directors, leaders of younger GAs, leaders of older GAs, and Missions Friends leaders.

At Garaywa three day meetings, August 22, 23, and 24, will begin at 9:45 and conclude at 2 p.m. Two night sessions 7-9 p.m. on Monday, August 21, and Tuesday night, August 22, will complete the week at Garaywa. Cost of the day sessions will be \$3.00, including registration and lunch.

Four area camps are set for First Baptist Church, Tupelo on August 15, at First Baptist Church, Biloxi on August 17, with First Baptist Church, Senatobia on August 29, and the final meeting will be at West Laurel Baptist Church, Laurel on August 31. At each of these there will be a day session from 9:45-2 p.m. and a night session 7-9 p.m. Cost of all night sessions is 75c, for registration only.

Gulfshore Volunteer Coordinators Will Speak

Coordinators of programs of volunteer work for the Southern Baptist Home and Foreign Mission Boards will be on the program of the Church Brotherhood Leadership Training Retreat, August 18-19 at Gulfshore Baptist Assembly.

The two are Eugene Grubbs, consultant on laymen overseas and coordinator of hunger relief and disaster response for the Foreign Mission Board and Bill Wilson, coordinator of the Christian Service Corps for the Home Mission Board. They will outline procedures for involving one's self or church in volunteer projects in home and foreign missions.



Grubbs Wilson

Rowden, Pope To Help Lead Young Adult Meet

Marjorie Rowden of William Carey College, and Bradley Pope of Mississippi College will be two of the leaders for Special Interest Conferences at the Young Adult Bible Conference at the Gulfshore Baptist Assembly, September 1-3, 1978.

Mrs. Rowden will lead a conference on "The Woman's Role in Radical Discipleship." Pope will lead a conference on "Radical Disciples and Careers."

The Young Adult Conference is open to Young Marrieds, Young Singles, Students and Young Military. Reser-



Rowden Pope

ventions are made by writing Gulfshore Baptist Assembly, Pass Christian, MS 39571.

Move Toward Lutheran Unity Adopted By LCA Convention

CHICAGO (RNS) — Delegates to the Lutheran Church in America ninth biennial convention here authorized a consultation on Lutheran union to get underway in the fall of 1979.

The denomination's president was authorized to join with presidents of other Lutheran bodies to arrange for the consultation.

The delegates reaffirmed the LCA's commitment to union and accepted the invitation of the Association of Evangelical Lutheran Churches to establish a process leading to such union.

The delegates also adopted a recommendation to continue for two more years a Committee on Church Cooperation made up of members of both the Lutheran Church in America and the American Lutheran Church.



Bible Venture Training

Ken Dean (seated, center) of the Sunday School Department in Nashville and Bryant Cummings (standing), Mississippi Sunday School Department, led in one of the several Bible Venture training sessions held in Mississippi the week of June 26. Bible Venture Campaigns are four-day evaluation meetings designed to help participating churches decide on a step by step plan to improve its Bible teaching and learning. There are 20 men in Mississippi trained to lead associations or individual churches in such conferences.

Children's Choir Workshop Set In September

Churches in Clay, Lowndes, Oktibeha, and Winston Associations are joining together to sponsor a Children's Choir Workshop, September 22 and 23, at First Church, Starkville. Leaders for the workshop will include Terry Kirkland, Older Children; Martha Kirkland, Younger Children; and Talmadge Butler, Preschool Children.

There will be a two-hour general session on Friday, beginning at 7. On Saturday, five-hour age group sessions will be held. Topics to be included in the workshop will be: Methods to Teach New Songs, Discipline in Choir, Uncertain Singers, Establishing Your Program, Self-Improvement, New Materials and Resources, and others.

Cost for this workshop is \$15.00 per church, covering any number of workers who can attend. Each participant must make his own arrangements for meals and lodging. Further inquiries, or registrations for the workshop, should be directed to Bill Fancher, P. O. Box 547, Louisville, MS 39339.

Senior Adult Retreat August 14-18

Gulfshore Baptist Assembly

SPACE AVAILABLE

This retreat has had a capacity reservation list since March of this year. Several of these were block reservations by churches. During the past few days 2-3 of these churches have cancelled more than 70 reservations.

Send reservation fee of \$5.00 to —
Gulfshore Baptist Assembly
Pass Christian, MS 39571

AUGUST, 1978

Sunday School	SENIOR ADULT WEEK, AUGUST 14-18 See Outreach magazine.
Church Music	CHURCH MUSIC WEEK, AUGUST 20-27 Churchwide study courses appropriate to the needs and interest of church members, music leaders, and music group members. CHOIR AND INSTRUMENTAL GROUP ENLISTMENT PROJECTS HYMN OF THE MONTH "There's a Glad New Song", Hymn #471, New Baptist Hymnal
Woman's Missionary Union	MAKE RESERVATIONS FOR GA AND WMU CAMPS
Stewardship	REMINDERS Make plans for promoting your state mission offering. Secure promotional materials from your state office. Encourage your church to increase gifts to associational missions and the Cooperative Program in next year's budget. Place articles on ministries supported by the Cooperative Program in your church publications.
Church Administration-Pastoral Ministries	REMINDER Order literature for October, November and December. Make final preparation to train church leaders in September.
Student Work	ON-TO-COLLEGE DAY Observe any appropriate Sunday. A time to make each church member aware of his relationship to and involvement with college students, Christian and/or non-Christian, connected with the congregation. An excellent time to present each college student with subscription to The Student. Presentation certificates may be ordered, free of charge. Posters and suggested actions for the program are mailed to all pastors in July.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Let's Improve Our Record . . .

World's Hungry Need Help

In Psalm 146 verses 5, 6, and 7 the writer declares "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: which executeth judgment for the oppressed: which giveth food to the hungry."

This week has seen the observation of World Hunger Day (Aug. 2). It should have made an impact on each of us. Prices on grocery shelves continue to rise, but Americans continue to be among the best fed people on the earth. It is hard for some of us to imagine what hunger is, actually. Many people go through life and never experience it.

The writer is not a good example, yet there were several months some years ago when a day's food rations amounted to a bowl of soup in the morning and a bowl of soup and a piece of bread at night. During this experience, however, I realized that if I lived through it I would eventually return to the land of plenty. And in these days it is difficult to remember the times when the constant realization was that all we could get would not be nearly enough and each bite was savored because there were so few of them.

Nothing To Compare

But even those days were nothing to compare with the situation in places

such as Bangladesh and India. Our biggest problem was mental because of the constant memory of good food and the almost complete lack of any at all. But we had hope. We didn't all manage to hold out until the end; but there was always the realization that for those who could, the tables would be laden again.

Many people go to bed every night and get up every morning knowing that there is no hope for a change from being constantly hungry. The lot of many is not that of being hungry but still knowing that there is enough food for subsistence. Rather they see no change from the physical as well as mental ravages that come from hunger, and they constantly face as well as the possibility of starvation.

We must do something on a substantial and continuing basis. To ship boat loads or plane loads of food to some place on earth will help for some period of time, but when the food gives out all hope is gone.

Southern Baptists are planning a convocation on world hunger in November. This is an outgrowth of a motion passed by the Southern Baptist Convention a couple of years ago. The matter was given to the Executive Committee, and the wheels are beginning to move.

Practical Suggestions

Hopefully, the convocation will

make practical suggestions that will get a solid program of help under way. In the meantime, there is still desperate need, and we already have machinery available to fill the need to some extent. For efforts overseas, the Foreign Mission Board is ready and able to get food to areas where it is needed desperately. Money designated for that purpose can be channeled through the state convention offices with the regular church gifts, or it can be sent directly to the Foreign Mission Board in Richmond.

In the United States, the government tries to have operations going that would prevent anyone from being hungry. Sometimes, however, government efforts do not reach every place they should. Here, again, we have home missionaries working where people are hurting for one reason or another. Some of the pain could be from hunger. Local church pastors and other staff persons also might find such instances in their own areas from time to time.

We cannot get to everybody who is hungry. We can help some of them, however, and they shouldn't have to wait until next year. Every church can initiate immediately some kind of program to alleviate hunger somewhere to some extent.

Jesus told his disciples that such acts performed for mankind would be

meaningful in His service. In Matthew 25 he was speaking to the disciples of the judgment. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me meat. . . . Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Designated Offerings

During 1977 the Foreign Mission Board received offerings designated for hunger relief and disaster response totaling \$889,190. Total appropriations amounted to \$976,993. Of the total given, Mississippians contributed \$14,941. That compares favorably with Colorado's \$13,858. But there are not many Baptists in Colorado. It doesn't compare well with Alabama's \$40,000, Arkansas' \$22,000, Florida's \$45,000, Georgia's \$25,000, Kentucky's \$56,000, Missouri's \$36,000, North Carolina's \$48,000, South Carolina's \$53,000, Tennessee's \$129,000, or Texas' \$257,000. Perhaps we can improve our record. Let's hope so, for the total Southern Baptist effort has decreased from a high of \$1.67 million in 1975 to last year's \$889,190.

Guest Editorial . . .

The Unheralded Multitudes

Edgar R. Cooper, Editor
Florida Baptist Witness
Movie star Anthony Quinn is not a personal friend but I like his way of thinking about winning.

It is reported that Quinn was present for a marathon in Central Park in New York City. There were a thousand runners. When the winner crossed the finish line spectators swarmed over him with congratulations.

The movie star stood there and watched the rest of the runners come in—mostly unheralded and ignored. Seven hundred runners finished the 10-mile race. One of them was a 70-year-old man. Quinn watched the septuagenarian as he crossed the fallen tape, then rushed forward, grabbed him and shouted: "Fantastic! That was something."

The old man stepped back, blinking the sweat out of his eyes. "Are you crazy? I came in last."

"No, no," said Quinn. "You finished the race. You ran 10 miles . . . and you're 70 years old. You won."

Unfortunately there aren't many people who subscribe to Anthony Quinn's philosophy. A winner to most spectators must be a person who excels according to the guidelines set down in the rule book and accepted by society. A 70-year-old may run, and even finish the race, but who in his right mind would class him a winner? He came in last, unnoticed and unsung. The public may pathetically acknowledge his efforts but never acclaim him a winner.

In our churches we have a lot of runners. Some are out front; they are achievers in the eyes of the congregation and the world. They receive recognition and are exalted before God and man by the pastor and Christian friends. Forgotten are the other participants who may not be so accomplished or flamboyant. There is

little commendation for the also-rans who keep plugging away with no incentive of encouragement such as a pat on the back or the joy of standing in the winner's circle. In the eyes of the world those who keep running when someone else has received the glory are considered losers or fools. But in the sight of God they are winners. Finishing the race is worthwhile and commendable, especially under great handicaps.

Many Baptist pastors are in the race of life. Some are widely acclaimed and used in various activities. By denominational standards they are a success. The media extols them. Loyal congregations praise them. However, there are also pastors who serve the little flocks, out in the boondocks, who never get their names in the paper or know influential people. They keep on keeping on in the race of service with no thought of being "recognized" by the hierarchy. They too are winners even though they will never preach at a convention or evangelism conference.

For 30 years I pastored local churches. I tried to be considerate of the troops (faithful members) who did the hard work to keep the program going. Now that I am not a pastor I am trying to be one of the "faithful" members. It is more difficult than I thought.

Through the experience of sitting in the pew, I have come to a greater appreciation of the church people who are committed servants of the Lord. They constitute the unheralded multitudes of Christians. Though forgotten, ignored and unnoticed, they keep running the race that is set before them. The poet characterized the dedicated when he spoke of the "millions who humble and nameless the straight hard pathway plod."

Paul described our aim as Christians when he said, "I have finished my course." Sticking to the job is winning too.

Letters To The Editor

Multilateral Arms Control

Dear Editor:

This Administration is extremely pleased to learn of the adoption of Resolution No. 5 on multilateral arms control at the Southern Baptist Convention in Atlanta on June 14.

We have no higher national purpose than to seek security for all Americans so that we may concentrate our attention and activities on improving the quality of our lives. The Administration is earnestly pursuing this objective. The support of Southern Baptists will be a source of encouragement during the remaining negotiating and ratification process for a SALT TWO agreement limiting nuclear weapons.

The subject of nuclear armaments and arms control is complex and often confusing and for this reason I would like to extend an invitation to your readers to contact this Agency for explanatory materials. One of the primary missions of our Agency as mandated by the Congress is to inform the public on arms control matters. Publications and other information may be obtained by writing the U.S. Arms Control and Disarmament Agency, Washington, D. C. 20451.

Thomas A. Halsted
Public Affairs Adviser

Doctrine Of Man

Dear Editor:

The Convention Press has printed a study book called, "The Doctrine of Man," written by William L. Hendricks. On the copyright page it's stated that, "This book is the text for a course in the subject area Baptist Doctrine in the Church Study Course."

Because of this, I suppose it's safe to say that a good number of Southern Baptist churches have used this book as a guide in their studies on this subject.

After reading this book thoroughly, and I mean thoroughly for fear of misunderstanding what the author has to say on the subject, I'm surprised it is endorsed by the Convention.

Mr. Hendricks plainly states on pages 29, 30, and 31 that all mankind is born in a state of innocence, as Adam before the fall, and it's from that position a person chooses Satan or God at the age of accountability.

If Mr. Hendricks were right, then some problems arise that, to this date, no one has scripturally solved for me, such as:

1. It negates or waters down the meaning of mercy, pardon, reconciliation, justification, propitiation, grace, redemption, faith, repentance, forgiveness, and sacrifice. "Innocence" does not need these, for these terms cover the guilty.

2. Could there be a choice of going from innocence to Christ? Problems—(a) No repentance needed and, (b) Christ died for sinners.

3. Adam, when innocent, would have lived forever (spiritually and physically) had he not sinned. When he sinned, he died spiritually instantly, and physically, "dying thou shalt die." Therefore, could an "innocent" child die?

4. The Bible states there is only one way to please God, and that is by faith. Rom. 1:17 etc.

5. Makes a Christian to possess three natures—(a) Innocence—(b) to age of accountability; (c) Old (Adamic, natural, depraved sinful) (d) New (God dwelling within).

Other questions or problems can be raised such as why do all sin. But these are sufficient.

Scripture points with overwhelming evidence that all are born with a sinful nature and it's from this position that one is drawn by the Holy Spirit into making a salvation decision. Gal. 3:22; Ps. 51:5; Ps. 53:1-3; Ps. 58:1-3; Rom. 3:9; Rom. 5:12, 17-18; Rom. 3:10-20; I Cor. 15:22; Eph. 2:1-4. Before God, an unsaved person constantly sins.

Baptists, as a denomination, have believed this through the years. Apparently Southern Baptists as a convention adopt this, for if we don't, then we'd better change "The Baptist Faith and Message" adopted by the Convention in 1962.

Liberal theologians would be inclined to agree with Mr. Hendricks, for many believe, probably most, that there is a "Little Divinity" in everyone and all one needs to do is encourage that "nature" into being and doing better and better and finally one day we'll make it to heaven.

To me, this subject is important. It demands far more than a "So what—what difference does it make," for an answer. Nor is it a question of a play on words. Mr. Hendricks and I are not saying the same thing!

David Smith
Hattiesburg, MS

Appreciation For Help

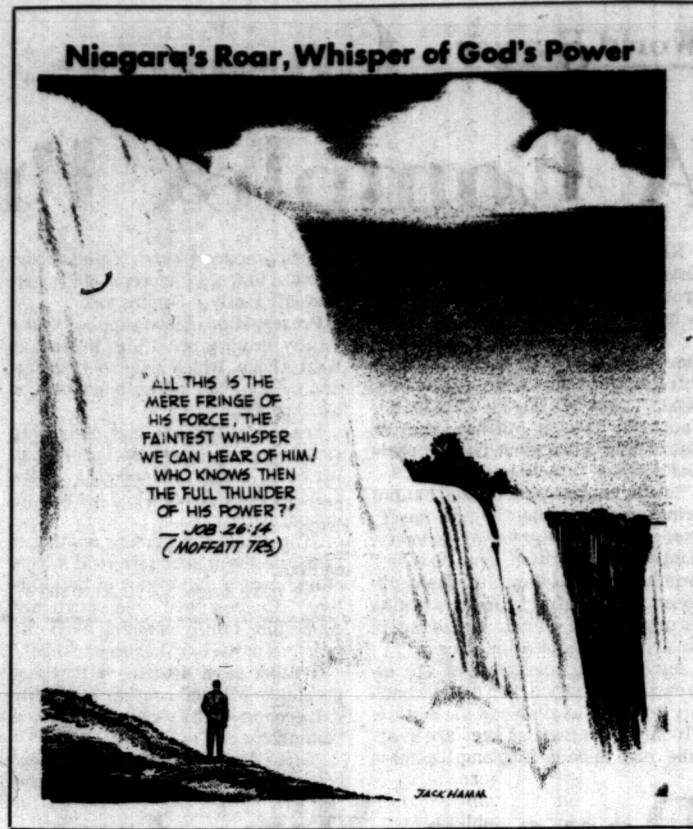
Dear Editor:

Since August, 1975, we have had four groups of short-term volunteers to help us with projects at Palma Assembly, Tupa, Sao Paulo. We have had some college students, some professional people, and some pastors. They have done construction work, preached, given testimonies, and worked with Vacation Bible Schools using puppets. Part of the work with puppets was done in open-air in parks or on the street corner and part of the presentation was done in churches.

It has involved added work for me and my family to transport and translate for these people. However, of all that has been accomplished, it has been good to see the Lord revealing His will to the people who have come to Brazil. One couple has sought appointment with the Foreign Mission Board, and another couple is at the seminary preparing for missionary service. And who knows what some of the youth will mean for the glory of the Lord and His work around the world.

The Lord has challenged all these people who have come down to help with projects and their vision of the task of Foreign Missions has been broadened.

We appreciate our fellow missionaries who helped receive these people at the airport in Rio or Sao Paulo, or who provided meals for these



Niagara's Roar, Whisper of God's Power

"ALL THIS IS THE
MERE FRINGE OF
HIS FORCE, THE
FAINTEST WHISPER
WE CAN HEAR OF HIM,
WHO KNOWS THEN
THE FULL THUNDER
OF HIS POWER?"
— JOB 26:14
(HOFFMANN 175)

Faces And Places

By Anne Washburn McWilliams

"I'm Not OK. . . ."

"I'm Not OK and You're Not Perfect Either." That's the title of a chapter in Tom Mullen's book, *Seriously, Life is a Laughing Matter*. The chapter is not about marriage, but the title is an indication of what newlyweds are destined to find out about each other sooner or later.

Though Marabel Morgan may not be 100 per cent correct in all she says in *The Total Woman*, I think a lot of what she says is good common sense. For instance, who doesn't like to be told he (or she!) is appreciated—including husbands? So find the good points, and say, "You're OK."

Then work on the "I'm not perfect." Ask him (or her) to list the things you do that are most bothersome. This takes courage.

Last Sunday morning, Mary McDonald, my Sunday School teacher at Morrison Heights Church, gave us a questionnaire to fill in on "My Mate and I." (Perhaps you had a similar one at your Sunday School.) We were to fill in the blanks— "How My Mate Sees Me" and "How I See My Mate," listing negative and positive traits and habits.

That was a tough assignment. (I didn't want to admit my faults and I hesitated to brag on my good points.)

I was fairly certain that W. D. would write at the top of my negative traits, "Always Late." It's not that I'm unorganized. Like Mama, I am a list maker. I plan my days—and nights—to the nth minute. It's just that I hate the idea of wasting a single second. It would be terrible to get somewhere early and waste time waiting.

Usually I underestimate the time

many items on a list will take, and continually I refuse to believe there will be another wreck on the freeway or another run in my hose to slow my progress once more.

It gave me a good deal of satisfaction to find out in the Sunday paper why I can't change this habit. Erma Bombeck in her column explained that her husband has the same habit and that it is a disease called the Tardy Syndrome caused by "a recessive gene that renders its victims helpless to be on time for anything." So I'll skip over this habit and get on to the others I need to correct.

Weddings have been the main topic of conversation at our house now for months. Sunday afternoon, July 23, Karen married Tom Dennis. Betty's oldest, Karen was born in July, 23 years ago. I can always remember her age because she was born the year W. D. and I married.

"Do you take this man to be your lawfully wedded husband . . . to have and to hold from this day forward . . . for richer, for poorer . . . in sickness and in health . . . for better, for worse . . . Is that the way it goes?"

Candles shed a mellow radiance. Rays of afternoon sun slanted through the church windows, brightening the yellow roses, the yellow daisies, the yellow dotted Swiss dresses, and the happy faces of the wedding party. The bride, her face framed in white, turned to face the groom, who clasped both her hands as they said the vows, repeating the words of the preacher.

Cheers for young love! Karen and Tom, this book that I mentioned above in the first paragraph (the one by Tom Mullen) has something to say to you, and all others like you: "A happy marriage is the union of two forgivers. . . . Good marriages . . . come in kits and we have to put them together ourselves. In order to have a good spouse, you have to be one."

And cheers for love that has lasted through many years until the couple knows that—for better, for worse—they have something special.

Keep your words sweet—you may have to eat them.

The church needs workers, not a wrecking crew.

The world craves success: God craves faithfulness.

Book Reviews

RICH CHRISTIANS IN AN AGE OF HUNGER by Ronald J. Sider (Paulist Press, paper, 249 pp.) Can well-fed Christians understand what it means to be really hungry? Probably not. This book could help. Ronald Sider, who holds a Ph.D. from Yale, is associate professor of history at Messiah College. His discussion of the responsibility of the majority of American Christians in a time of world hunger is unforgettable and thoroughly factual. Arthur Simon of Bread for the World says it is the most persuasive presentation of the biblical case against hunger that he has ever read.

LETTERS TO MICHAEL FROM MARA by Mara Larned (Christian Literature Crusade, 160 pp., \$4.95) Using the style of personal correspondence, the writer takes some of the skeptic's objections to Christianity and brings them under close examination. She handles them well, in a manner that should appeal to the believer needing help in answering questions, and to the skeptic in pursuit of truth. She uses illustrations that are strikingly personal and highly readable.

MY FIRST 300 BABIES by Gladys West Hendrick (Vision House, \$4.98, 173 pp.) This is a revision of a book first printed in 1965 and which has since gone through its fifth printing. Many mothers have recommended its contents as "a system of infant and child care that has never failed." When Mrs. Hendrick's own three children married and moved away from home she resumed her career in child raising and began working with newborns and their families. Between the covers of her book the reader will find information on just about any topic concerning new babies, from "the first day home" to "babies by bunches."

YOUTH, BRAINWASHING, AND THE EXTREMIST CULTS by Ronald Enroth (Zondervan, paper, \$3.95, 218 pp.) This is a vital reading for parents and youths and for anyone who knows someone involved in a cult. The writer maintains that behind every newspaper headline about cults there is a story of bizarre behavior and of young lives misshapen or destroyed under the control of self-glorifying cult leaders. He gives case histories from the Hare Krishna Movement, the Children of God, the Alamo Christian Foundation, the Love Family, the Unification Church, The Way, and the Divine Light Mission. Section 2 is a commentary on these cults.

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Legal Casinos: 'Laundered' Dollars; Washed Up Dreams

By Robert O'Brien
LAS VEGAS, Nev. (BP) — Organized forces pushing casino gambling across the U.S. have laid odds that legalization of casinos in Atlantic City, N. J., will create a domino effect across the country.

"The domino effect will be similar to that experienced when New Hampshire adopted a state lottery" in 1963 (15 states now have lotteries), commented a recent issue of "Rouge et Noir," a gambling industry newsletter.

In fact, the domino phenomenon has caused one state after another to topple into the legalized gambling mire since that action by New Hampshire, as beleaguered legislators have sought a financial panacea.

To date, 44 states have legalized some form of gambling, and the push goes on, not only to increase that number to 50 but to proliferate the types of gambling available in each state. It goes on despite overwhelming nationwide evidence that legalization of gambling results in a financial drain — rather than blessing — and causes illegal gambling and organized crime to flourish.

Casino gambling offers no exception.

New Jersey has progressed from bingo to lottery to parimutuel horse-track gambling to casinos. While those supposed financial saviors were being launched, the state hiked the sales tax, added a state income tax and beefed up expensive machinery to police and oversee legal gambling. One such investigator group hired a \$40,000-a-year director and 140 accountants and lawyers, and another announced its need for a \$1 million budget. Now there's talk of legalizing jai alai wagering.

Meanwhile, police intelligence reports show that Mafia families battle over Atlantic City, that "jilted lady of tourism," which saw casino gambling as salvation from oblivion. Whenever they're unable to qualify for casino licenses, reveals "Monday Morning Report," mob figures seek control of liquor licenses and other service facilities important to the New Jersey gambling economy.

Organized crime has motivated the current drive to build a string of casinos from Florida to New Hampshire, although not all casino supporters are mob oriented, says Hank Messick, who spent two years studying organized crime under a Ford Foundation grant and has written 15 books on the Mafia.

The current effort to legalize gambling began after the famous Kefauver hearings in 1949-50 resulted in a federal crackdown across the U.S. on notorious regional gambling casinos in Hot Springs, Ark., Gretna, La., and other places, Messick told "The Christian Science Monitor."

He said that about two years ago, state investigators learned that organized crime figures, anticipating casino legalization, bought hotels in northern New Jersey and New York's Catskill mountains.

Investigations have shown that neither casino gambling, nor other types of gambling, will produce the economic revenue proponents claim, but that casinos will produce another kind of dollar flow: laundered money.

Las Vegas, in addition to leading the nation in compulsive gamblers and suicide, has served for years as a "central bank," according to investigation, where mobsters "lose" ill-gotten gains from narcotics, prostitution and a variety of rackets. Once it passes over the green felt tables, it becomes "clean" — and untraceable — and returns to finance numerous illegal operations, including bribes and political payoffs.

"The Vegas transactions have gotten too heavy, the attention's getting too intense, so the underworld has the political pressure on pliant politicians to help them set up (through legalization) some casino bank branches in the East . . . for the same money-laundering, crime convenience purpose Vegas serves . . .," reports a recent issue of "Washington Watch." It adds that eastern politicians are generally receptive because casino branches provide "more and closer sources of unlimited campaign funds."

Jim Reid, Southern Baptist home missionary who serves as a chaplain on the Las Vegas strip, told Baptist Press that the bad rap on casino legalization hits the jackpot.

"If you're asking for all the weirdos to come to your town," Reid says, "vote in casino gambling. It draws every kind of parasite. On holiday weekends, for example, thousands of prostitutes fly in to fleece the crowds. Prostitution and drugs go along with it. That's not the official policy. But it's a fact."

"There's a sickness about gambling," he says. "Mesmerism. People don't think straight. I've seen people hit the jackpot and then go on feeding the same machine. I've seen little old ladies methodically feeding three slot machines. There's no joy in their faces. It's like they're in a trance, consumed by a lust."

"When government checks arrive in the large retirement community in

Henderson, a Las Vegas suburb, that's the day all the old folks hit the bingo tables and the slot machines," Reid continues. "Soon they're broke."

The environment — "plastic, unrealistic, hedonistic" — also traps and depersonalizes gambling industry employees, says Reid, who has become close to many people in the industry in his ministry. "They live in an environment in which the more money they get the more they lust for. Everyone grabs for everything, from the high tipplers to the house's gambling take."

"We have huge hotels and show-

rooms filled with people, doing business like crazy, and they're still going broke," he declares. "Why? Because everyone, from the guys on top to the cocktail waitresses, are skimming billions of dollars. That's a fact."

Another FACT (Floridians Against Casino Takeover) recently met in Miami to organize, fearing a Las Vegas-type environment will grow there if casino gambling proponents have their way. In a state which has already legalized betting on horses, dogs, bingo and jai alai, they know they have a tough battle.

But they do have the support of Florida Gov. Reuben Askew, who declares openly that casino gambling will drain economic resources, attract the criminal element, and result in "smaller paychecks, larger welfare rolls, broken homes and broken dreams."

The same Gov. Askew commented of the New Jersey governor's support of casino legalization: "If he believes he can keep the underworld out of casino gambling, he must believe in the tooth fairy."

(O'Brien is BP News Editor)



Gulfshore Summer Staff

Seated from left to right (first row): Carol Ward, Pascagoula; Donna Pearce, Gulfport; Kerry Lance, Senatobia; Kim Prine, Long Beach; Gaye Mooneyhan, Yazoo City; Donna Etheridge, Starkville; Judy Shelton, New Albany; Demetria Koles, Horn Lake; Diane Rednour, Pascagoula; Martha Fortner, Eupora.

Seated from left to right (second row): Lee Ann Castle, Louisville (standing); Rene Davis, Long Beach; Kay Castle, Louisville (Staff House Parent); Becky Webb, Courtland; Lisa Howell, Long Beach; Kathy Red, Long Beach; Courtney Castle, Louisville; Carol Napier, Southaven; Paul Daymond, Long Beach.

Standing from left to right (third row): Linda Andrews, Churchville, Maryland; Terri Sartain, Yazoo City; Beth Chandler, Tupelo; Judy DeShong, Tupelo; Mary Beth McMillin, Ripley; Lynda Sneed, Tupelo; Joy Fagan, Laurel; Paula

Polk, Long Beach (Administrative Secretary); Sharon Gibson, Long Beach (Office Secretary); Bobby Mack, Gulfport.

Standing from left to right (fourth): Lee Castle, Louisville (Staff House Parent); Tim Barnard, Long Beach; Allen Foxworth, Marrero, LA; Randy McClellan, Tupelo; Ed Calvert, Booneville; Jimmy Stewart, New Orleans, LA; Bill Drees, Columbus (Recreational Director); Randy Robbins, Cleveland; Ron Thompson, Long Beach.

Standing left to right (fifth): David Ross, Pass Christian; Allen Barnes, Poplarville; Mark Thompson, Long Beach; Ken Sellier, Long Beach; Jim Allen, Summit; Steve Howard, Poplarville; Robby Boyd, Waveland; Lamar Russell, Pass Christian; Frank Simmons, Long Beach (Gulfshore Manager).

Not pictured: Jinan Green, Lucedale; Mona Nelson, Slidell.

Indonesians And Missionaries Agree On Theological Program

SEMARANG, Indonesia (BP) — After nearly seven years of negotiations, the Association of Indonesian Baptist Churches and the Indonesian Mission (organization of Southern Baptist missionaries) have agreed on a combined program of theological education.

The agreement, signed June 17, calls for one program of theological education, according to Avery T. Willis Jr., a missionary in Indonesia for 14 years, who served most recently as president of Indonesian Baptist Theological Seminary, Semarang. As of Aug. 1, Willis will become church training supervisor at the Southern Baptist Sunday School Board, Nashville, Tenn.

Both on-campus work in Semarang and extension work in the approximately 50 current teaching centers throughout Indonesia will have the same curriculum and quality of education, Willis said.

Indonesian Baptists and missionaries have attempted to agree on a combined theological program since 1971, when missionaries voted to phrase out the seminary campus program in Semarang in favor of an extension program called Theological Education by Extension (TEE). The decision was made after missionaries realized the campus approach was "westernizing" Indonesian students to the point that they often were unwilling to return to their villages, Willis said.

The seminary disagreement was part of a larger conflict between Indonesian Baptists and missionaries over the best way to develop Baptist churches which can thrive in the Indonesian culture. Relations with Indonesian leaders worsened until, in 1975, the executive committee of the union voted to "freeze" all cooperation with the mission. The new agreement on theological education is evidence of a new spirit of cooperation between the two groups.

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Peter Vins Beaten In Jail; Family Ready To Emigrate

WASHINGTON (BP) — Peter Vins, son of imprisoned dissident Soviet Baptist pastor Georgi Vins, was beaten by a prison guard upon his arrival at a Ukrainian labor camp to serve a one-year sentence for "parasitism," according to a British group which monitors religious liberty developments in communist countries.

The Centre for the Study of Religion and Communism at Keston College in Kent reported July 6 that the younger Vins was beaten by a Soviet prison warden "for no apparent reason." Subsequent to the beating, however, Vins' mother visited him and "found him in good spirits."

Vins was first warned on Dec. 1, 1977 that he would face prosecution if he did not find a job within one month. A week later, however, he was arrested and detained until Jan. 6, 1978. According

to the centre, he required medical attention on several occasions during this first imprisonment and was admitted to a hospital three different times.

After his release, he was physically "unfit for work" the centre reported. He visited his father in Yakutia, a labor camp in Siberia, to inform the elder Vins that the family had received invitations from relatives in Canada to emigrate to that country.

According to the centre, Georgi Vins informed his son in a written statement "certified by the labour camp administration" that he is ready to leave the Soviet Union and join the Canadian relatives. One week after returning to Kiev from Siberia, Peter Vins was re-arrested for "parasitism," the standard Soviet charge against persons "unwilling" to work.

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August 'Baptist Hour' Sermons Focus On Faith and Trust

Have you put your faith in the right things?

In his August 6 "Baptist Hour" sermon, Frank Pollard describes the "Faith That Pleases God." Pollard asserts that "Abraham didn't have faith in faith. He had faith in God." We, too, should have the kind of faith that causes us to do whatever God wants us to do.

"Faith makes hope real. It gives substance to things hoped for," Pollard says. "Faith in Christ gives new power," he continues. "There's a new

confidence in living because of Christ."

This is the kind of faith that pleases God, Pollard reveals. But it can't be fake. "You must want it. You must desire it," he adds.

"The Baptist Hour," which Pollard hosts, is a half-hour contemporary spiritual experience produced by the Southern Baptist Radio and Television Commission. It is heard in stereo on 359 stations weekly.

Other August sermon topics include "Signs of His Coming," "The First

Miracle," and "Who's Following You?"

In "Who's Following You?" Pollard explains just what Jesus meant when he called his followers the salt and light of the earth. He urges believers not to think they don't matter.

"The potential of your influence is staggering," Pollard says. "Many won't notice you. But just as salt and light, though mostly unnoticed, make a vast difference, so will the committed Christian change the world around him."

Jose Borrás Elected President Of Seminary

MADRID, Spain (BP) — Jose Borrás, 51, has been elected president of Spanish Baptist Seminary in Madrid, the first Spaniard to serve in the capacity.

Borrás, president of the Spanish Baptist Union, 1970-1976, succeeds Gerald A. McNeely, Southern Baptist missionary who had served as president for 10 years. McNeely will continue at the seminary as vice president, but resigned the presidency to devote more time to teaching and Sunday School promotion.

Borrás started teaching at the seminary in 1960 and had served since 1974 as dean. He was educated for the Roman Catholic priesthood but as a young man became a Baptist. He studied at the seminary, received his bachelor of divinity degree from the Baptist Seminary at Ruschlikon, Switzerland, and a master's degree from Union Theological Seminary in New York. He did further study during the 1977-78 school year at Southwestern Baptist Theological Seminary, Fort Worth, Texas, where he also taught.

Baptist-Lutheran Talks Set In St. Louis In 1979

ST. LOUIS (BP) — Theological conversations between representatives of the Lutheran Council in the USA and the North American Baptist Fellowship will begin in St. Louis in April 1979. V. Carney Hargroves, interim staff executive of the Baptist group, has announced.

Seven Baptists and seven Lutherans are expected to participate in the opening dialogue at Concordia Seminary, April 17-19, 1979. Discussions will deal with the history of each group in North America, and with "Areas of Common Affirmation," and "Areas of Different Emphases."

The North American Baptist Fellowship is a committee of the Baptist World Alliance. Alliance representatives in Europe recently concluded similar conversations with representatives of the World Alliance of Reformed Churches on that continent.

"The purpose of the dialogues is to encourage greater understanding between the confessional families," BWA General Secretary Robert S. Denny said.

He explained that the committees proposing the conversations felt "in each case there are erroneous stereotypes by many persons in the other family, and that such errors may be removed by establishing friendship

and communication with one another." He said that the goal will be "clarification, not consensus."

Hargroves said that Glenn Ig-leheart, chairman of the department of interfaith witness at the Southern Baptist Home Mission Board in Atlanta, will chair the Baptist group.

Others on the Baptist team will be Gerald Borchert, of Northern Baptist Theological Seminary, Lombard, Ill.; S. S. Hodges, Progressive National Baptist Convention, Washington, D. C.; Ralph E. Powell, North American Baptist Seminary, Sioux Falls, South Dakota; Albert N. Rogers, Seventh Day Baptist General Conference, Alfred Station, New York; and James E. Tull, Southeastern Baptist Theological Seminary, Wake Forest, N. C.

George R. Beasley-Murray, formerly of Spurgeon's College, London, and now professor at Southern Baptist Theological Seminary, Louisville, Ky., will serve as an international representative, with Hargroves and C. Ronald Goulding of the Baptist World Alliance serving as staff executives.

Members of the Lutheran team will be announced by Paul Opsahl, executive director of the division of theological studies for the Lutheran World Ministry, with offices in New York.

Student Work Shows Strong Upward Swing

NASHVILLE, Tenn. (BP) — Southern Baptist college students involved in Baptist campus programs increased by 7,000 last year, continuing the strong, steady growth of recent years, a Sunday School Board survey revealed.

The number of campuses reached, students involved, conversions, campus ministers and involvement and giving to missions all reached new highs, according to the figures compiled from interviews with state student directors conducted by National Student Ministries staffers.

"Student work is in the strongest condition in history," said Charles Roselle, who heads National Student Ministries.

The number of campuses reached increased last year by 41 to 1,112 — a figure which has almost doubled in 10 years from 603 to 1968. The 7,000 student increase in 1977 brought the total to 134,224. Oklahoma had the largest numerical increase of any state, up 3,150 from 1977 to 11,150.

5,500 students in Mississippi are involved in campus programs.

The number of conversions among students last year totaled 5,928, up 495 from 1977. And 13,779 students presently are preparing for church-related vocations, an increase of 939 over 1977.

Last year an estimated 3,565 students participated in short-term projects in their own states and in newer convention territories.

Growth in all areas has been largely made possible by the fact that the number of directors of student ministries is at an all-time high. Last year 887 persons served as directors — 388, full-time; 119, part-time; and 380, volunteer.

Missions involvement and giving by students also set new records last year. Contributions totaled \$489,956. And 730 students participated in student summer missions sponsored by the Home and Foreign Mission Boards and by state conventions.

Damascus To Celebrate 75th Year

Damascus Church, Flora, will celebrate its 75th anniversary on August 13. "The afternoon will be given to special music, fellowship and inspiration," says V. R. Crider, pastor. Lunch will be served at 12:30 p.m.

The annual revival will continue through the entire week following. Timothy Williams, pastor of Cleary, Rankin County, will be the evangelist for the week. Night services will be at 7:45 Monday through Saturday with closing services Aug. 20.

Most SBC Messengers Are Employed On Church Staffs

NASHVILLE, Tenn. (BP) — More than three-fourths of the messengers who attended the Southern Baptist Convention annual meeting in Atlanta in June were persons in some phase of church or denominational work and their spouses, according to an analysis by the research services department of the SBC Sunday School Board.

The survey, done for the SBC Executive Committee, was based on 7,408 respondents. "The distribution of these persons closely matches the state distribution of the 22,872 registered messengers," said Martin B. Bradley, SBC recording secretary and manager of the research services department. "Therefore, the survey participants likely mirror the characteristics of all messengers quite acceptably."

A statistical breakdown shows 52.4 percent of the respondents serve on church staffs or in some form of missions, evangelism or state or SBC denominational work. Forty-three percent of the respondents serve on church staffs. Spouses of the 52.4 percent made up 24.2 percent of the messengers, for a total of 76.6 percent, Bradley said.

The 52.4 percent was 82 percent male and 12.9 percent female. The remainder did not indicate sex. A breakdown of the total respondents indicated that 55.9 percent were male and 42.1 percent female, with 2 percent not indicating sex.

Polled on cost factors, 41.4 percent estimated expenses in Atlanta (to which 88.8 percent of the messengers traveled by car) to be \$150 and up, while 32.9 percent estimated costs at under \$100. In between those, 12.4 percent said it would cost \$100 to \$124 and 10.1 percent estimated \$125 to \$149.

Volunteers Flood Minnesota Work

By Orville Scott
ROCHESTER, Minn. (BP) — Not even the floods stop them.

Volunteers poured into Winona, a resort community of 30,000 in southeast Minnesota, to help build the area's first Southern Baptist church building.

They came from Texas, Mississippi, New Mexico, Missouri and South Carolina to erect an attractive church building against an exquisite landscape of stately green hills. The Valley Baptist Church will seat about 200, and because of the volunteer labor, will cost a third less than normal contract jobs.

Organized in 1970, the church has a membership of 29 — nine baptized last year. It has been meeting in a private residence and called its first full-time pastor, Harold Jones, about a year and a half ago.

Jones was out front in the construction, taking on the toughest assignments. He was at the top of the wall with Sanford Jones, mission church builder for the Texas Baptist Church Extension section, leading the raising of the second floor walls by sections.

Since Texas Baptists and the Southern Baptist Home Mission Board joined hands to sponsor pioneer missions in Minnesota — Wisconsin in 1956, the number of Southern Baptist churches and missions has grown to 64 with 8,500 members.

A growing wave of volunteers from Southern Baptist churches in other states is making an impact in an area where most people had never heard of Southern Baptists. Eight new Sunday Schools were begun June 9 by volunteers from four Texas churches and by seminary students under direction of the Minnesota - Wisconsin Fellowship, the Home Mission Board and the SBC Seminary Extension Department.

Twenty-four Home Mission Board and Baptist Student Union summer missionaries, along with youth staffers sponsored by Texas Baptist Men, conduct surveys to begin new churches, help lead Vacation Bible Schools and Backyard Bible Clubs and serve as summer youth and children's directors.

Bill Curry, coordinator for one group at Winona, said a group from First Baptist Church, Iowa Park, Texas, have taken their vacations to help build nine churches in Colorado, New Mexico, Arkansas and Minnesota. "It's a way I can tell people what Jesus has done for me," said Curry. "He's done so much for me. I go where the need is."

Curry said although some people were concerned that travel expenses would cause the church's missions gifts to drop, it actually increased significantly.



Vancleave Group Works With Laotian Refugees

First Church of Vancleave sponsored 19 adults and young people on a mission tour to Denver, Colo. on June 9-19. The tour was centered at Brentwood Center in Denver. David Miller, pastor/director at the center, is employed by the Home Mission Board. Felix Greer, Vancleave pastor, states "The trip was highly successful. The young people held Vacation Bible School during the morning, visit door to door in the afternoon, and performed the musical, Bright New Wings at night in local churches and organizations. The majority of the children worked with were Laotian refugees. God blessed in a tremendous way. To Him be the glory." Stan Henson is minister of music and activities.

Bible Jobs

Match the Bible character with his occupation:

- | | |
|---------|---------------|
| Aaron | 1. king |
| Uzziel | 2. soldier |
| Gideon | 3. judge |
| Uriah | 4. evangelist |
| Solomon | 5. goldsmith |
| Timothy | 6. priest |

Answers:

- (5) 1: 4 (1) 2: 1
(1) 3: 1 (1) 4: 3
(1) 5: 1 (1) 6: 2
(1) 7: 1 (1) 8: 3
(1) 9: 3 (1) 10: 4
(1) 11: 5 (1) 12: 6
(1) 13: 6 (1) 14: 5
(1) 15: 6 (1) 16: 5
(1) 17: 6 (1) 18: 5
(1) 19: 6 (1) 20: 5

MC Gets Grant

Mississippi College has received a \$15,000 grant from the Trustees of The Charles E. Merrill Trust to be used toward the capital fund campaign currently underway.

Lewis Nobles, president of the College, announced receipt of the grant and said it had pushed the institution closer to its goal of \$5 million sought in the BREAKTHROUGH campaign. Notification of the grant came from David A. Thomas, Administrator of The Charles E. Merrill Trust.

BREAKTHROUGH, launched by the College in January, 1977 to raise \$5 million over a five-year period, has already received approximately \$4.5 million in gifts and pledges. Monies received will be used to strengthen endowment for faculty and instructional needs, to provide endowment for general and law library needs, to construct the initial phase of a facility for the School of Law, and to help finance the construction of a new women's residence hall.

Missionary News

Major and June McDaniel, missionary associates to Korea, have completed furlough and returned to the field (address: Yoido P. O. Box 45, Seoul 150, Korea). Before they were employed by the Foreign Mission Board in 1973, he was music director at First Church, Natchez.

Mary Jo Stewart, missionary, has transferred from Ecuador to the Baptist Spanish Publishing House (address: Box 4255, El Paso, Texas 79914). She is a native of Caesar, Miss. Before she was appointed by the Foreign Mission Board in 1972, she was executive secretary of the Arizona Woman's Missionary Union, Phoenix.

James and Marilyn Redding, missionaries to Peru, have arrived in the States for furlough (address: 481 Jacks Creek Circle, Henderson, Tenn. 38340). Before they were appointed in 1964, he was pastor of Fairview Church, Indiana.

Mark and Cecile Alexander, missionaries to Argentina, have arrived in the States for furlough (address: 2801 Washington Ave., Waco, Texas 76706). She is a native of Corinth, Ms.

Robert and Veronica Erwin, missionaries to Brazil, have arrived in the States for furlough (address: 11346 Hardin Valley Rd., Concord, Tenn. 37720). She is the former Veronica (Ronnie) Wheeler of Sandersville, Miss.

James and Guinevere Young, missionaries to Bangladesh, may be addressed at Baptist Mission Magura (Jessore) Bangladesh. They are natives of Mississippi.

Glendon and Marjorie Grober, missionaries to Brazil, have completed furlough and returned to the field (address: Caixa 1043, 66000 Belem, PA, Brazil). Born in Vicksburg, Miss., he lived there and in Russellville, Ark., while growing up.

Wayne and Dorothy Logan, missionaries to Nigeria, have completed furlough and returned to the field (address: Preventive Dentistry, University of Lagos, PMB-12003, Flat CM11, Lagos, Nigeria). They are natives of Mississippi.

Thomas and Wanda Newton, missionaries to Korea, have completed furlough and returned to the field (address: P. O. Box 5, South Taegu, Korea 634). She was born in Hattiesburg.

Billy and Teresa Peacock, missionaries to Korea, have completed furlough and returned to the field (address: O. Jung Dong 201-5, Taejon, Korea 300). Before they were appointed in 1968, he was pastor of Lowrey Memorial Church, Blue Mountain.

Robert and Sherry Sims, missionaries to Ghana, have completed furlough and returned to the field (address: Box 400, Accra, Ghana). She is the former Sherry McCraw of Jackson.

James and Mary Slack, missionaries to the Philippines, may be addressed at Box 7480, Airmail Exchange, Manila International Airport, Philippines. She was born in Poplarville.

Mr. and Mrs. Thomas E. Thurman, missionaries to Bangladesh, and sons Phillip and David, have arrived in the States for furlough (address: 921 Jackson Ave., Columbia, Miss. 39429). He is a native of Monticello, son of Mr. and Mrs. Jake Thurman. She is the former Gloria Philpot of McWilliams, Ala.

Christian Academy Bars State Immunization Data Inspection

SEBRING, Fla. (RNS) — Two officials at a Christian academy here have been sentenced to 30 days in jail for contempt of court for refusing to release school immunization records.

Sebring Academy headmaster Kye Harris and administrator Dan Frodge admitted that some students had refused to be immunized for religious reasons and that one student had contracted encephalitis during the school year.

The school's officials said the im-

munization and health records of each student were attached to his school registration.

Under freedom of religion laws, they held, the school is not required to release such records to state and county health officials.

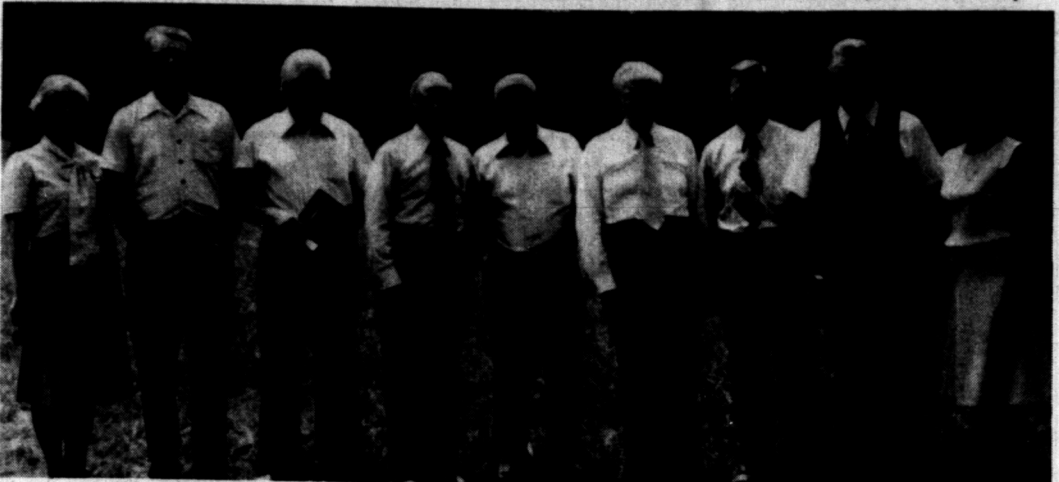
Public school officials maintain that students who aren't immunized create a health hazard and expose all school-age students to communicable disease.

Judge Oliver L. Green declined to

accept the Bible-based defense and ordered the defendants to jail. They were allowed to post \$1,000 bond pending an appeal in 2nd District Court of Appeal.

Sebring Academy officials denied that they were defying the law. "We simply cannot honor man's request before God's law," Mr. Harris said.

Judge Green also ordered the school closed. The school term has ended but the academy was scheduled to maintain a Summer session June 10-July 22.



L to R: Beth Roberts, Church Secretary, W. T. Sledge, Chairman Building Committee, Marvin Dunbar, Church Treasurer, Rev. Joe Triplett, Milton Quinn, Chairman Board of Deacons, Fred Tarpley, Interim Pastor, Carl Savell, Moderator — Hinds-Madison Baptist Association, Julius Thompson, and Barbara J. Johnson, Chairman Finance Committee.

Hinds-Madison's Newest Church Breaks Ground For Building

Trace Ridge Church, the newest of the 68 Southern Baptist Churches of the Hinds-Madison Association, held ground breaking ceremonies and commitment kick-off day on July 9, for the first phase of a three-phase building program. The first phase will consist of an educational building with auditorium seating capacity of 418 persons, twelve classrooms, fellowship hall and kitchen; second phase will consist of a multi-purpose building, and the final phase, the sanctuary.

The program for the day consisted of special music by the following: Brenda Webb, Pam McNair, Don McPhail, Barbara Johnson and Hilda Boyd, Brenda Thomas, Rick Dunbar, Betty Warren, Lisa and Michele Roberts, Ernie Peninger, and special guest, Bob Barber.

Introductory prayer was led by Joe Triplett, first guest pastor to speak to the congregation; reading of the Scripture by Julius Thompson, pastor of Ridgecrest, and a message was presented by Carl Savell, moderator of the Hinds-Madison Association. More than 175 members and guests ate dinner on the grounds.

Others on program included: Fred Tarpley, interim pastor; Building Committee - Milton Quinn, W. D. Sturdivant, Cecil Stewart, Beverly Hill, W. T. Martin, Larry Hood, Troy McPhail, Ann Shivers and Kathy Moon; Finance Committee - Barbara J. Johnson, Chairman, Margaret Bennett, Jerry Cockroft, Bill Marchant, Johnnie Warren and Marvin Dunbar, joined with church secretary, Beth Roberts, and Chairman of the Building Com-

mittee, W. T. Sledge, who led the prayer of dedication after the turning of the soil by Beverly Hill and Kathy Moon.

The day also kicked-off the "Commitment Emphasis" of a period of six weeks in an effort to promote the financing of the newly purchased property for the churchsite. A goal of \$50,000 was established. Offerings for the day totaled \$19,164.00. Progress since ground breaking and commitment kick-off day includes actual moving of dirt toward foundation construction and the commitment offerings now total \$27,433.

The church is located at 238 East Lake Harbor Drive in Ridgeland, and is temporarily meeting in mobile facilities.

THE VILLAGE VIEW



FROM
Baptist Children's Village

P. O. Box 11308

Jackson, MS 39213



Village Boys and Girls GO BACK TO SCHOOL

on the Jackson Campus —

The Farrow Manor Campus —

The New Albany Home.

At each of our locations, they

NEED YOUR HELP.

WE NEED:

1. Cash contributions to our Back to School Fund.
2. Lunch Fund Sponsors — \$10.00 per month, or \$90.00 per year; Allowance sponsors from 50c to \$5.00 per week; School Supply sponsors at \$60.00 per child.
3. School Clothing — \$40.00 to \$60.00 will dress a 1st grader to high schooler, OR you may sew or shop for a named child. We will furnish sizes or will shop for you.

SPECIAL NOTICE TO EVERY PERSON WHO HAS EVER LIVED OR WORKED AT THE Village OR MISSISSIPPI BAPTIST ORPHANAGE

The bi-annual reunion of the VILLAGE ALUMNI ASSOC. will be held Saturday, August 12, 9:30 A.M., in Powell Chapel on the Jackson Campus. DON'T MISS THIS CHANCE TO VISIT OLD FRIENDS FROM EVERYWHERE.

PRAYER REQUESTS

—Safety of all our 200 boys and girls on vacation 7/28 - 8/13

—Additional Christian Houseparents

—Physical and Spiritual Strength for all Village Staff.

Special thanks to all of you who continue to make this ministry possible for so many neglected and dependent boys and girls from all over the state.

Watch This Space
Sept. 7th

How To Deal With Older People

NEW YORK (NAPS) — Whether you're 19 or 90, you know who a senior citizen is — he's someone 10 years or more older than you are! But you may not realize the rich rewards in companionship his company can yield — until you try these seven tips:

Aid His Challenges. If he wants to move to Florida, don't burst into tears or try emotional blackmail such as "Little Johnny will miss you so." For many, retirement is not the end of the road but a chance to find new friendships a new interesting way of life. Aid this by having the florist send a bouquet to his new home — if it's put in his hotel dining room many people will see it, and it will give him prestige.

Write Newsy Letters. One grandmother says the kind of letters she best likes to get are those filled with news of the family at work or play — and often the most trivial details you may not think worthy of inclusion turn out to be the most interesting. Whether you confide your troubles or not is a matter of how close your relationship is — but if you do, it's often best to take an upbeat view of the matter ("Harry had a fight

with his boss last week, but I think he's on the road to getting the dispute straightened out now" — not "unless Harry manages to smooth over his boss' feelings he's going to have to look for another job").

Remember Anniversaries and Birthdays. Often, the older a person gets, the more precious are his memories — be sure you commemorate anniversaries and birthdays.

Ask His Advice On Work and Living Problems. If you're planning to move or change jobs or make other arrangements in your way of life, talk it over first. You'll often find not only encouragement and support for your move, but practical and timely help on doing it as well. You may be surprised to find that a close relative has been way ahead of you in this — thinks you should have done it before — and is only waiting for you to bring up the subject.

Help With Heavy Chores. It's one thing to say constantly, "Now take it easy" — another to simply pitch in and put up the screens, haul the trash, or do whatever has to be done to help. For

instance, it is especially helpful to an older person, for you to do chores which involve standing on a ladder, since even the healthiest can suffer from a feeling of dizziness on heights.

Visit As Often As You Can. Don't let those holidays or other special days slip by without a visit if you are even remotely in hailing distance. Many elderly people say that they stay busy and in good spirits until a Sunday or other special holiday comes along when they have little to do — and consequently they come down with the slumps.

Aid In Adapting To Change. Don't throw cold water on new projects, part-time jobs or hobbies — such morale factors can actually improve the circulation, stir up new vitality, and may even help improve general health. Instead, help launch the venture with a suitable present and a blessing — and show by your attitude that you very much want to help it succeed.

You can extend your own youth and vitality — by helping someone else extend his.

NAMES IN THE NEWS



W. E. Compere, president-emeritus of Clarke College, has been honored by the staff of the 1978 edition of the college yearbook, TRACES. A double page spread in the yearbook features a picture of Compere surrounded by pictures of the buildings he led in having constructed during the 22 years he was president. A copy of TRACES was presented to Compere and his wife, by editor Lowry Wilson of Newton (center). The dedication page reads in part, "The courage that God gave Dr. Compere has been a source of inspiration to us all."

Tim Nicholas, associate editor of the Baptist Record, and his wife, Karen, are the parents of a new daughter, Lacey Marie, born July 12.



Mr. and Mrs. J. C. Weathersby, members of First Church, Florence, were honored at a reception on the occasion of their 50th wedding anniversary, July 23, in the home of Mr. and Mrs. Charles Lynn Weathersby, also of Florence. Mr. and Mrs. Weathersby are parents of seven children: Mrs. Billy Thomas (Sandra) of Natchez, Max of Jackson, Mrs. Fred Williamson (Shirley), Mrs. L. O. Newell (Jane), Fred, Tom and Lynn of Florence. They have 16 grandchildren. Their daughter, Sandra, is wife of the pastor of Immanuel Church, Natchez. Their daughter, Jane, is married to the associate pastor of the Richmond Church. Mrs. Weathersby was for many years pianist at the Florence church.

David Currie, a recent graduate of Southwestern Seminary, has been employed as a special projects coordinator for the Home Mission Board and the Christian Life Commission, SBC. Currie, a Texas native, will be responsible for correlating projects related to Christian social action and Christian social ministries under a two-year joint program underwritten by the two agencies.

Phillip McElhenny was ordained to the gospel ministry Sunday afternoon, July 9, at First Church, Pearl. Stanley Barnett, pastor at Pearl, preached the ordination sermon. Others on program were James McDill, Ron Roberts, Curtis Williams, Emerson Tedder, Carl Talbert, and Jearl Amason.

Donnie Guy graduated from the Clarksville School of Theology, Clarksville, Tenn., on June 22, 1978 with a Th.D. degree.



Guy received the B.A. degree in religion from Mobile College and Master of Theology degree from Southern Seminary. Guy is pastor of Wade Church, Pascagoula, having gone there in September, 1977 from Citronelle, Ala.

Alicia Gunn, daughter of Frank Gunn, pastor of First Church, Biloxi, and Mrs. Gunn, has been serving this summer with International Christian Services as a member of a summer mission team. The group of 14 youths convened in Dallas and then flew to Europe. They attended the European Baptist Assembly, where they were trained for their responsibilities. She was then assigned to work with the Grace Baptist Church in Heidelberg, Germany. Most of the work has been in Vacation Bible Schools, day camps, backyard Bible studies, and personal witnessing. Alicia will be a freshman at Mississippi College this fall.

Staff Changes

Randall H. Perry has accepted a call to the pastorate of Bay Vista Church, Biloxi, effective Aug. 13. He will move there from Georgia, where he has been associate pastor at First, Gainesville. Perry is a graduate of William Carey College and New Orleans Seminary, having received the Doctor of Ministry degree from the latter in May of this year. He is married to the former Debra Hunter of Gulfport. Bay Vista on Old Pass Road in west Biloxi has a special ministry to U.S. Air Force families from around the world.

Carriage Hills Church, Southaven, called Ralph Thomason as minister of music, April 1, 1978. He moved to Carriage Hills after serving seven years as minister of music and education at First Church in Holly Springs. He is married to the former Jean Jackson of Yazoo City. They have two children, Jay and Polly. They are residing at 748 Thornwood Drive in Southaven. David L. Merritt is pastor.

Johnny Bell has accepted a call to the Brewer Church as music director. He goes there from Bethany Church, Tupelo. A graduate of Delta State (where he was BSU president), he has been teaching sixth grade at Verona Elementary School for six years. Danny Holland is the Brewer pastor.

E. P. Baldwin has resigned as pastor of the New Salem Church in Iuka and will take up pastoral duties at West Memorial Church, Saulsberry, Tenn., this week. His new address is Route 1, Saulsberry, TN 38067.

James F. Smith, formerly pastor of Puckett Church for three years, is now pastor of the Union Church, Tylertown, in Walthall County.

Robert H. Rogers, former pastor of Sunrise Church, Rt. 2, Hattiesburg, is interim pastor of Macedonia Church, Rt. 5, Hattiesburg, and is doing graduate work at the University of Southern Mississippi.

Revival Results

County Line (Copliah): Aug. 2-9; John McGinnis, evangelist; Joan Hammock, singer; Roger Stacy, pastor; services at 7:30 p.m.; "eight great days."

Corinth Church (Tallahatchie): July 16-21; Benny Thompson, Peach Creek Church near Sardis, evangelist; Benny Champion, music director of Corinth Church, leading the singing; "attendance best in recent years, with

large crowds each night"; six for Baptists; three by letter; Matthew L. Greer, pastor.

Bethlehem, Pinola, (Simpson, July 16-21; James E. Messer, Vicksburg evangelist; Pete Bates, Byram, music. One addition to the church on profession of faith; several other decisions made publicly; R. G. (Bob) Stewart, pastor.

Thursday, August 3, 1978

"100 Is Big Enough," Says Wisconsin Baptist Pastor

By Norman Jameson
BP Feature Editor

SCHOFIELD, Wis. (BP) — When members of the Calvary Baptist Church in Schofield were faced with the necessity of expansion, they built their missions strategy into the building. Their auditorium, an alternate plan from a warehouse, cannot be added onto.

Pastor Cliff Gilleland said construction was a last resort for his 150-plus member congregation. They wanted instead to begin satellite churches, for Gilleland has an unusual perspective concerning church size — a congregation of 100 is big enough.

"The (Southern Baptist) Home Mission Board is telling us more people are won by small groups," Gilleland explains. "We've found there's a period when the size of the congregation reaches between 100 and 150 where relationships and attitudes change. There is a struggle and conflicts in our own attitude and psychology. One hundred is not a magic number but it seems to be right around there that a mission changes to a small church."

Gilleland cites for example his own congregation which was struggling for survival when he arrived in 1971, four years after the church had been organized as a mission of Hillcrest Baptist Church in Green Bay, 100 miles to the east. People met in a 26' by 56' portable building.

The church grew quickly after an initial two month period of inactivity. Visitors couldn't squeeze into the building without knocking elbows and being greeted by at least three members in the entryway. A proud attitude of fighting against the odds prevailed.

Now, Gilleland admits, "It's hard to stay away from the fact that people say 'Now we're in a building. Everyone will come.'"

It hasn't happened. Gilleland led two services each Sunday morning when the congregation met in the portable building. Attendance reached a high of 175. Since the church moved into the new auditorium, average attendance has dropped 20 percent and the November average of 120 was the lowest November in three years.

"Part of what we're going through is that survival is no longer a question with us," the pastor relates. He says that when the church was very small, everything was decided in business session, right down to what soap to buy for the washrooms, or whether to paint the nursery pink or blue. Now committees take care of those decisions and some members feel left out, or complain their once intimate fellowship is getting "too churchy."

Those are problems of size. Gilleland thought to avoid them by starting satellite churches, led by himself or church members in areas where there was no evangelical witness. But that just didn't work out by the self-imposed decision deadline.

To ensure the church won't get larger than 300, the congregation adopted a construction plan for an auditorium that cannot be expanded. And members are making a conscious effort to keep their new building as simple and unadorned as possible.

There is no choir loft and the congregation sits in a semi-circle around the pulpit — on folding chairs. There is a decided effort against ever buying pews for the church. The baptistry is to the left, surrounded by greenery. There is not now nor will there be an organ. On the walls hang only hand made banners depicting Bible verses.

To Gilleland his church's growth presents a possible obstacle to continuing the very methods that were responsible for growth — home Bible studies. He currently leads four weekly studies and members of his

congregation are in charge of three others.

Gilleland says he didn't start the home Bible studies as a method for church growth, but more as an additional ministry to the community. "Everyone is welcome to the Bible studies," he says, "but we don't bother them about joining the church. If it's their desire to grow with us, they start coming to church. If they don't, we don't ask them to start coming."

The Calvary pastor currently is leading a study for 15 Lutheran women, who actually consider Gilleland their pastor, though they belong to a 3,000-member Lutheran church. They come to him for personal help and counseling. But they have no desire to become Southern Baptists.

Gilleland, a graduate of Southwestern Baptist Theological Seminary in Ft. Worth, Tex., says, "I get the idea that Southern Baptists think that all Lutherans and Catholics, (90 percent of the religious affiliation in this area) way down deep, would like to be Southern Baptists. It's just not true."

In fact, he says Southern Baptists are not even liked in his area. "The liturgical churches view Southern Baptists as pentecostal," he says. "Some pastors thought all Southern Baptists were black and they don't like us because we're evangelical. We're not liked by other Baptists because most of them feel we're too liberal."

Gilleland now feels the home Bible studies are "one of the most valid, fruitful methods of growth," but he would like to see them done everywhere like they are at Calvary, a personal, non-proselyting ministry for personal growth, not necessarily church growth.

"I would not want to see it done as an organized method of growing a church," he says. "It has worked here

because we have not put demands on the people. We don't say to the people 'Now that you're in our Bible study, join our church.'"

Gilleland would probably rather say, "Now that you're in a Bible study, let's start a church."

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Revival Dates

Riverside Church, Monticello: Aug. 16-20; Al Marengo, Jr., pastor will be preaching; Clarence Smith, song leader; Sunday services include Sunday School, 11 a.m. worship hour followed by dinner on the grounds; services 7 o'clock nightly.

Oak Grove, Meridian: August 6-11; Danny Lafferty, pastor Mt. Horeb, evangelist; Larry Moore, pastor Hebron, music director; Sunday services 11:00 a.m. and 7:00 p.m. weekday services 10:00 a.m. and 7:30 p.m.; nursery open for all services. Ernest Rockwell, pastor.

New Hope Church (Lafayette): Aug. 6-11; James Louis Barmer, pastor, Riverside Church, Clarksdale, evangelist; services 11 a.m. and 7:30 p.m. Sunday; 7:30 p.m. Mon.-Fri.; Robert B. Smith, Jr., pastor of New Hope, leading singing.

Paynes Church, Charleston (Tallahatchie): August 6-11; Donnie Stewart, FBC, Coffeeville, evangelist; Tommy Gillon, Frisco, Grenada, singer; Mildred Shook and Janet Roberts, musicians; Walter Simmons, pastor; Sunday at 11 a.m. and 7:30 p.m.; Mon.-Fri. at 7 a.m. and 7:30 p.m.

New Haven Church, Weir: Aug. 6-11; Herbert Eichelberger, pastor, Hillsboro Church, evangelist; J. C. Hawthorne, pastor; morning service at 11, with lunch at the church and dedication of pastorium in afternoon; Sunday evening at 7; during week at 10:30 a.m. and 7:30 p.m.

Union (Walthall): Aug. 6-11; Rex Braswell of Hattiesburg to preach Sunday at 11 a.m.; dinner on the ground Sunday at 12, but no Sunday night service; during week at 10 a.m. and 7:30 p.m.; John Alexander, director, Stewardship Department, Mississippi Baptist Convention Board, preacher for the Wednesday night service, August 9; James F. Smith, pastor at Union, preacher for the other services; Greg Rester, minister of music at Union, directing music.

Oak Grove (Holmes): Aug. 6-11; Luther J. Slay of Pilot Point, Tex., full-time evangelist, speaker; services at 8 p.m.; Kenneth Turner of Belzoni, song director; J. H. Burrell, pastor.

West Corinth Church (Alcorn): August 6-11; Arthur Leslie preaching; services at 10 a.m. and 7:30 p.m.; Billy Carl Lipford, directing the music in the evening; Wayne Campbell, pastor.

Bunker Hill Church (Marion): Aug. 6-11; Ralph Graves, pastor Highland, Laurel, evangelist; J. R. Blakeney, music director Francis Church, Palatka, FL, music evangelist; Wanda Robbins, organist; Diane Wilks, pianist; services 10:30 a.m. and 7:30 p.m.; David Perry, pastor.

Concord (Tippah): Aug. 6-11; daily at 10 a.m. and 7:30 p.m.; Larry Dees, pastor, Emmanuel, Columbia, evangelist; Robert Walker, pastor; Enoch Stacy, leading the choir; Ted Ledbetter, organist; Suzanne Walker Stacy, pianist.

Ramah (Franklin): July 30 - Aug. 4; Joe Royalty, evangelist; Homer Case, music evangelist; Wayne Sanders, pastor; lunch was served at the church Sunday.

Holly Grove Church, Braxton: Aug. 6-9; Gilmer Jolly, evangelist; Don Calender, music evangelist; morning and afternoon services on Sunday and evening services at 7:30 on week nights; Troy Grubbs, pastor.

Rocky Point (Leake): August 6-11; Emerson Tedder, Jr., Pearson Church, Pearl, evangelist; homecoming on Sunday with dinner on the grounds; Sunday services at 10:30 a.m. and 1:30 p.m.; during week at 11 a.m. and 7:30 p.m.; Curtis James, pastor, preaching Sunday morning and afternoon, plus singing in the afternoon.

New Henley field Church (Pearl River): August 6-11; Homecoming and "dinner on the grounds" Aug. 6; Brent and Burl Harrell, music evangelists; Darrell Briscoe, evangelist; David Briscoe, pastor; services at 7:30 p.m.

Liberty Hill (Panola): August 6-11; services at 11 a.m. and 7:30 p.m. on Sunday with a basket lunch after the morning service; Mon.-Fri. at 10:30 a.m. and 7:30 p.m.; Benny Thompson, pastor, Peach Creek (Panola) Sardis, evangelist; music under direction of the church music director, W. T. "Dub" Wilson; Bonnie Anthony, pianist; James Lee Bailey, pastor.

Hebron (Grenada): August 6-11; Paul Hunter, evangelist; Darwin Hall, music evangelist; Manuel Weeks, pastor.

Hopewell (Newton): August 6-11; Wayne Edwards, pastor; Billy Williams, New Hope Church, Foxworth, evangelist; Herbert Valentine, Clarke College, music evangelist; services at 11 a.m. and 7:30 p.m.

Meadville: July 30-Aug. 4; services at 7:30 p.m.; Crawford Williams, pastor, First Church, Tallulah, La., evangelist; Wayne Meeks of Wildwood Church, Laurel, music; Mrs. Elsie Burris, organist; Mrs. Marian Farmer, pianist; Kenneth W. Jordan, pastor; Eldred Wallace, church minister of music.

Concord Church (Yazoo): Aug. 6-11; Ray Grissett, evangelist; B. B. Neely, song leader; Sunday Homecoming with dinner on grounds; 8 p.m. services; Steve Jackson, pastor.

Pine Grove Church, Magee: Aug. 6-11; O. C. Laddner, pastor of First Church, Magee, evangelist; Joey Styron, minister of music, Pine Grove, leading the singing; services on Sunday 11 a.m., and 1:30 p.m.; during the week 7:30 p.m.; B. E. Padgett, pastor.

Jayess (Lawrence): Aug. 6-11; Sunday at 11 a.m. and 7 p.m.; during week at 7:30 p.m.; Hugh Tobias, Doctor of Theology student at New Orleans Seminary, preaching; Victor Walsh, McComb dentist, leading the singing and providing special music; Brenda Mince, Fort Payne, Ala., pianist; Mike Mitchell, pastor.

Just For The Record



THE YOUTH CHOIR OF PARKWAY CHURCH, NATCHEZ, presented the musical "Bright New Wings" July 23, at the evening worship service. The 80-voice choir is under direction of Sanford N. Casey, III, minister of music. The group left Wednesday night, July 26, for a 10-day trip to Florida where the musical will be presented at the First Church of Lake City. Other highlights of the trip will include visits to Walt Disney World and River Country. A five-day beach retreat will be held in Panama City to climax the trip. Gerald P. Buckley is pastor and Phil Myers is minister of education.



FIRST CHURCH, BATESVILLE recently dedicated a newly constructed Family Life Center. Planning and construction took place over a three-year period. Total construction costs were \$580,000 including furnishings and architectural fees. Part of the cost of construction was defrayed through a gift to the church by the late J. W. Lee family. Lee was pastor in Batesville for around 40 years. The Center, top photo, has 18,000 plus square feet. Phil Swearingin, at left above, minister of recreation and youth, says, "The two major objectives are to reach people and to grow Christians in their relationships." During the years of planning and construction, the mission giving of the church has consistently increased. In addition to regular giving through the Cooperative Program, the church supports two mission churches in pioneer areas and gives a scholarship each year to New Orleans Seminary.

The architect was McRee, Dardaman, and Jones of Grenada and the building committee was composed of Ben J. Moore, second from left, chairman; Mrs. Ann Cook; Mrs. Dorothy Scallorn; Calvin Mangrum; Robert Broome; and Robert Self, pastor, third from left. Gerald Jones, architect, is at right in the ribbon cutting photo.

Russell Church (Lauderdale) will observe homecoming on Aug. 6. Charles Melton of Clarke College will preach at the 11:45 worship hour. Dinner will be served in the Fellowship Hall. An afternoon program of music with local talent, under direction of L. A. Green, music director, will be held. Charles Griffith is pastor.

Jan Thomas has been selected to serve as Graduate Assistant in the program of Baptist student ministries at Mississippi State University beginning August 15. She will be coordinator of outreach Bible studies, work with the Freshman Council, and provide assistance in other areas.

A graduate of MSU, she received the bachelor of science in art education in May. Her graduate studies will be in education administration.

Miss Thomas has been active in the ministries of her home church, First Baptist in Vicksburg. This past year she served as publicity director on the Baptist Student Union council at MSU and is currently a BSU student missionary in the state of Washington.

A primary goal of her work will be to encourage and train students to lead Bible study groups in dormitories, apartments, and other housing areas.



Liberty Church, Carroll Association, held Pastor Appreciation Day on July 2, under direction of the WMU. Corsages were pinned on the pastor, Gus Garrett, and Mrs. Garrett (above). A children's Sunday School class presented a flower arrangement to the church in honor of the pastor. A gift of money was given the Garretts, as well as a wall mirror. During a testimony service, each person present told that what the pastor means to him or her. Lunch was served in the fellowship hall.

Devotional

A Teacup Speaks

By Larry Kennedy, Pastor, First, Laurel

It is Ben Haden who tells us about the teacup that could speak. The teacup said: "I have not always been a teacup. There was a time when I was nothing but red clay. My master took me, rolled me, and patted me."

I yelled, "Leave me alone!" But he only smiled and said, "Not yet." Then I was placed on a spinning wheel and spun around and around. I screamed, "Stop it!"

The Master nodded and said, "Not yet." Then he put me in the oven, and it was terribly hot. I thought he would burn me to a crisp. I yelled and screamed. He only said, "Not yet."

Finally, the door opened and I began to cool. Then suddenly he painted me all over and the fumes were horrible. I cried, "Stop it!" He nodded and said, "Not yet." He put me back in the oven, and it was twice as hot. Then at the last minute just when I knew I would never make it, he opened the door and placed

me on a shelf.

An hour later he handed me a mirror. I looked and saw that I was really beautiful. As I gazed at my beauty the master said, "I know it hurt to be rolled, and I know it hurt to be spun around. I know it hurt to be in the oven, and I know it hurt to be painted. But now you are a finished product. You are what I had in mind when I first began to mold you!"

We do not always know why we have to suffer. However, when we trust God in the midst of the suffering, he is able to make us into stronger persons. He can make something beautiful out of our lives.

Americans United Offers Tax Credit Vote Analysis

SILVER SPRING, Md. (RNS) — The recent vote in the U.S. House of Representatives supporting tuition tax credit for nonpublic elementary and secondary schools was largely influenced by the religious and party affiliation of congressmen, according to Church & State journal here.

Church & State, a monthly published by Americans United for Separation of Church and State, said Democrats voted 60-40 per cent against the proposal. Republicans voted 75-25 per cent for the proposal.

The overall vote was 52-48 per cent in favor of the proposal to include private and religion-related elementary and secondary schools in the tuition tax credit bill.

According to the Americans United journal, 70 per cent of Roman Catholic congressmen endorsed the measure, with 23 per cent opposed, with Democrats supporting it less strongly than Republicans.

The journal said Protestant Democrats voted against the proposal by a nearly 3 to 1 margin, and Protestant Republicans supported it by a 5 to 2 margin. Jewish Democrats opposed the plan 2 to 1, the few Jewish Republicans all voted for it.

Baptist, United Methodist, Unitarian Universalist, and United Church of Christ members in the House tended to oppose inclusion of nonpublic elementary and secondary schools in the bill, according to the Americans United report.

It said "Episcopalians and miscellaneous Protestants split evenly, while Presbyterians and Lutherans tended to favor inclusion (of elementary and secondary) schools by a small margin."

Among Protestants, Democrats tended to strongly oppose inclusion (66-27 per cent) while Republicans tended to favor inclusion (52-40 per cent).

If there were as many idle parts in an automobile as members in the church, the automobile couldn't run down hill.

New Diplomas Available Through Study Courses

NASHVILLE — Five new subject area diplomas are being made available through the Sunday School Board's church study course system.

William R. Cox, church study course coordinator, said the subject areas range from a survey of the Bible to Sunday School leadership for the mentally retarded.

The Bible survey diploma and the youth Bible survey work will challenge Southern Baptists to survey the entire Bible, Cox said. "Sunday School teachers in particular will be encouraged to earn this diploma."

He said two other new diplomas — a Baptist doctrine diploma and a doctrine diploma for youth — come at a time when Southern Baptists are "being challenged on every hand to study the basic doctrines of our faith."

"All elected church workers should make this diploma a vital part of their training for service," Cox said.

He said the study of six books will be required for each diploma. Other specific requirements will be announced in the near future.

Summer Parable

Now it came to pass that, as the time of vacation drew near, a certain member of the church bethought him of cool streams where fish were found, and his children thought of sandy beaches by the sea, and his wife thought of the mountains. And this church member spoke and said: "Lo, the hot days come and my work lieth heavy upon me. Come, let us depart and go where fishes do bite, and where the cool winds bring refreshments and the land is beautiful about us."

"Thou speakest words of wisdom," said his wife. "Yet three, nay even four things must we do ere we go."

"Three things think I of, but not a fourth," said her husband, "that we ask our neighbor to minister unto our flowers, that we arrange for our grass to be mowed and watered, that we have our mail forwarded; but no other thing cometh to my mind."

"The fourth is like unto the other three, but greater than all," said his spouse, "even this, that thou dig into thy purse and pay thy tithe and offerings, in order that the good name of the church may be preserved, that the heart of the treasurer be made glad and that it may be well with thee. For verily, I say unto thee, thou hast more money now than when thou shalt return."

And he did pay his tithes for the summer and the treasurer rejoiced greatly.

—"The Herald," Calvary, Meridian

Uniform Lesson

The Church And State

By Jackie Hamilton
Highland Church, Meridian
Acts 21:27-36; 25: 1, 12

In a day when few of us know persecution we find it hard to appreciate the circumstances we read about in Acts. In America some of the old animosities have been reduced; yet on the local level many people still live with resentment and prejudice against those of other religions.

Some have never found it easy to accept the introduction of a new religion in their territory. This is true of some of us who live in a traditionally strong Baptist area. I have preached in pioneer areas such as Montana, Colorado, California, and Alaska and have found this attitude to exist toward Southern Baptists. Having visited in many foreign countries, including China, Japan and Russia, I have found these attitudes to exist.

The Christian gospel was introduced into territory held for centuries by Jews. At first Christians were converts from Old Testament Judaism. As Christianity spread the Jews fought against it every way they could. They tried to stop Paul and others from preaching Jesus as the promised Messiah. But Paul continued to preach and the more he preached the more enemies he made and the more determined they were to silence him. Paul's commitment to Christ was such that he never curtailed his preaching to avoid trouble.

I. Charge Against Paul
(Acts 21:27-29)

The Jews of the province of Asia were particularly hostile to Paul because he had incurred their enmity during his three-year ministry in Ephesus. Among the Gentile friends who came with Paul to Jerusalem was the Ephesian, Trophimus, who was found with Paul in the "Court of Israel." This was a capital offense: Gentiles might visit the outer court of the temple (known also as the Court of the Gentiles), but they were not to penetrate into any of the inner courts. This is a sad counterpart to the open doors into the Kingdom.

II. Romans' Rescue Of Paul
(Acts 21:30-36)

The crowd present in the Court of Israel set upon Paul and dragged him into the outer court. The "Gates of the Sanctuary" leading from the outer

into the inner courts were closed by the temple police, who excluded the violence of the crowd.

In the outer court Paul was being fiercely assaulted by the mob and his wife would have been taken if it were not for the intervention of the Roman garrison. When the military tribune received a report of a tumult he summoned a detachment of soldiers — not less than 200 — with their centurion and they forced Paul's assailants to stop manhandling him.

After this, Paul was formerly arrested and handcuffed to two soldiers. The idea was to deal with Paul legally, but when an effort was made to find out what Paul had done it was difficult to get a clear answer. Because of this the soldiers were ordered to bring Paul into the fortress.

The crowd was disappointed and pressed upon the soldiers making it necessary for the soldiers to carry Paul. The crowd shouted, "Away with him!"

III. Paul's Appeal To Rome
(Acts 25:11,12)

Luke feels compelled to explain Paul's Roman chain, and especially his appeal to Rome. Paul's innocence and his freedom from any disposition to turn against his own nation were brought out in the trials in Jerusalem and Caesarea, and in his interview with Jewish leaders in Rome. Paul assured Festus that he did not wish to circumvent the law of Rome or escape the due reward of anything he might have done. If he had committed a capital crime, as his accusers alleged, he was prepared to suffer the supreme penalty for it; but if there was no substance in their charges, he must not be placed in their power. As Festus was the representative of Caesar, the tribunal before which he stood was Caesar's; but since he had not sufficient confidence in that subordinate tribunal, he appealed to the supreme tribunal. "I appeal to Caesar," he declared.

Paul had had encouraging experience of the justice and impartiality of Roman courts already, notably when he was accused before Gallio in Corinth (cf. Chapter 18, verse 12, ff.). If Paul were apprehensive about the result of a trial before Festus in Jerusalem, it was not because he had lost his confidence in Roman justice, but because he feared that in

Jerusalem Roman justice might be overborne by powerful local influences. There would be no reason for such fear in Rome.

Because of Nero's record in relation to Roman Christianity, it may seem strange that Paul should have appealed with such confidence to him. But, whatever Nero's personal character might have been, the first five years of his reign (A.D. 54 to 59), when the imperial administration was carried on under the influence of his tutor Seneca, a stoic philosopher, and

Afranius Burrus, the honest prefect of the praetorian guard, were looked back upon as a miniature Golden Age. There was little in A.D. 59 that gave warning of the events of A.D. 64.

This story does not have a happy ending, but it was a time when Paul experienced God's power in a new way. He was afflicted, but not crushed; perplexed, but not despairing; persecuted, but not forsaken; struck down, but not destroyed (II Corinthians 4:8,9).

Life and Work Lesson

Using Our Opportunities As Christians

By Bill Duncan,
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Colossians 4:2-18

So many things to do, places to go, and persons to meet tend to crowd out time for Christian meditation and ministry. There are two words that characterize our world — "hurried and pressured." For people like you, witnessing as you go may help. Maybe you and I need to reevaluate our pattern of lifestyle to see if there is room for improvement.

Elizabeth O'Connor has written a very challenging book, *Journey Inward, Journey Outward*, which indicates the balance of the Christian life. The inner life and the outer life are emphasized. Trueblood said, "If we neglect the roots, which are found in the life of silent waiting and common prayer, the fruits will soon wither and cease to appear. If we neglect the fruits, which are exhibited in the struggles against injustice, the roots become fundamentally sterile, and the resulting experience is largely self-centered." If one is to demonstrate and spread the Kingdom of God, the spiritual reservoir must be fed.

This lesson emphasizes the two extremes of life. MacLaren calls them the "Innermost and the Outermost Life." The counsel pertains to the matter of private devotions and wise behavior toward others.

Praying
The secret of finding that God's way is easy is through prayer. The one common directive in all the epistles, which shows its universal necessity, is the directive to pray. The command of the Colossians passage is to continue steadfastly with a connotation of earnest adherence to praying. This is the same teaching that the Lord taught the disciples, "people ought always to pray and not lose heart."

"Watching," which literally means "keeping awake," suggests constant spiritual alertness. The thought is that Christians must be wakeful and active in prayer, alive in the fullest sense, never careless or mechanical.

The pervading element in which prayers are to be offered is "with thanksgiving." The cultivation of this spirit will do much to keep one alert and alive in his prayer life.

Knowledgeable inner life praying contains at least two basic elements: It is both communication and communion. Communication involves both our thanksgiving and our requests. If we communicate with a person whom we love, we do not say a speech; we talk, we share personally. Communion is meaningful in personal relationships, we just want to be together as friends. In communion of prayer, we give God the moral freedom to move in areas where He has wanted to move

but waited out of respect for the freedom of man.

The goal of prayer — communion and communication — is deepening and the quickening of the inner life for outer service.

Witnessing.
The command of Paul is, "Conduct yourselves wisely toward outsiders." He wanted Christians to be aware of their heavy responsibilities toward those who are not Christians. For the Christian to do right is not enough. He must do right in such a way that it also looks right! A Christian's life should be a living proclamation of the gospel, defining Christianity through his actions in the world. Pointing others to God by the life one leads and the words one speaks is a central part of the Christian faith. Paul also wanted the Colossians to recognize the urgency of their witnessing task, "making the most of the time."

The expression "making the most of the time" is one Paul drew from the business world. It meant to buy up the entire stock. The word for "time" means a specific occasion or opportunity because God was at work.

The Christian is to be on the lookout for situations in which he can say a good word for Christ. His intensity in witnessing can be portrayed as a hunger to corner the market's oppor-

tunities for changing human life through Christ. The conversation of the Christian was to be different — wholesome, contributing to the good of others. One essential difference is that it should reflect an awareness of the personal needs of others.

Sharing
Love meant sharing for Paul, and he knew that the letter had not told the Colossians all they wanted to know. The news of his imprisonment would be shared by two friends.

Christians are responsible to love others, and an important aspect of loving others is in allowing them to express care and concern in our moments of need and suffering. The friends who were with Paul sent greetings. The personal greetings reflected the broad aspect of the Christian community. Paul was concerned for the task, but he was also more concerned for people. Paul did not let the troubles of his own life cause him to forget his Christian responsibilities. He did mention his pain, imprisonment and troubled life. He took time to write a tender letter of concern for persons, and make a powerful witness to the gospel of Jesus Christ. He closed with four words that reflect the heart of Christianity: "Grace be with you." God does redeem persons in Christ in the midst of life's perplexities.